

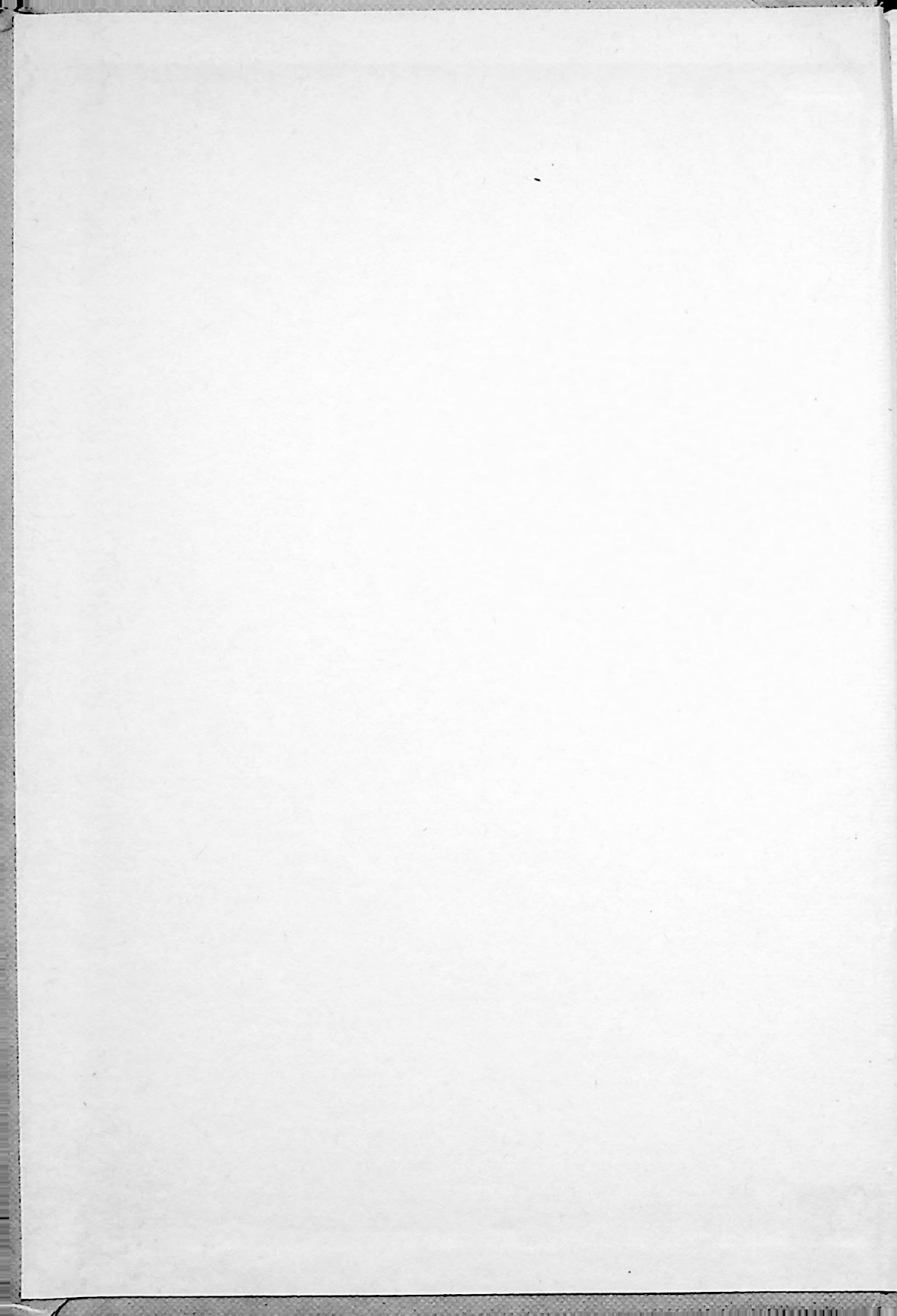
A HEBREW  
TRANSLATION OF  
THE GOSPEL  
OF MARK

ספר הבשורה

על-פי מרקוס

ROBERT LISLE LINDSEY

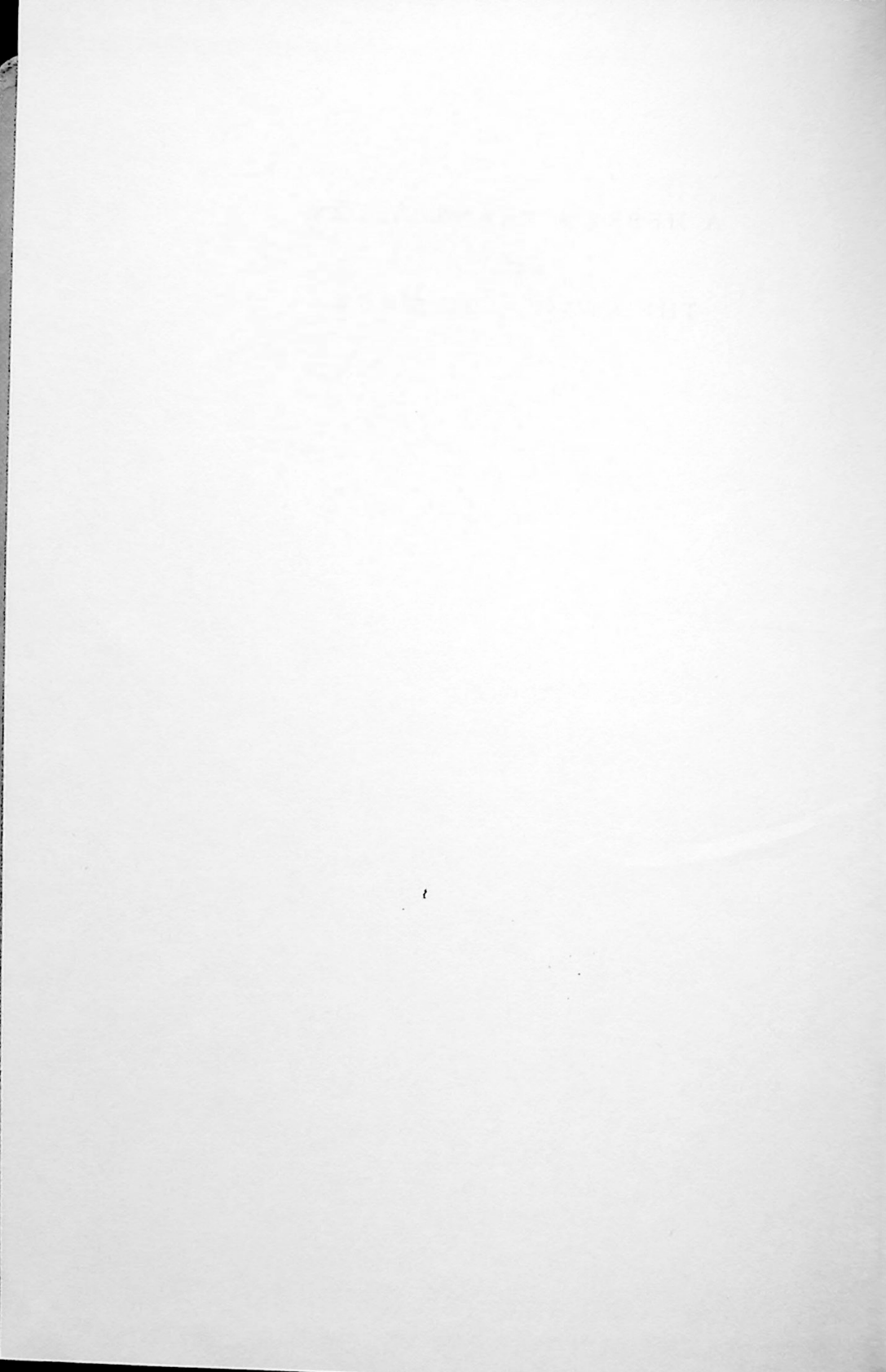






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OF  
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GREEK-HEBREW DIGLOT  
WITH  
ENGLISH INTRODUCTION

BY  
ROBERT LISLE LINDSEY

FOREWORD  
DAVID FLUSSER

DUGITH PUBLISHERS  
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## PREFACE TO THE SECOND EDITION

It is now just over three years since the first edition of this book was published. I am grateful for the opportunity to make small corrections in this, the second edition, and to add a few notes which further research and criticism have made relevant.

During these years I have received very few criticisms of the Hebrew text and none of the Greek. No criticism of the Hebrew text has come from a Hebrew-speaking person. Several criticisms based on Qumranic usage were made by one student of the Qumran materials but I have been able to find no confirmation for these suggestions among scholars who read and write Hebrew as their mother tongue. It is my opinion that this is not because Israeli scholars know any less about classical and Qumranic Hebrew than non-Israeli students but because their knowledge of the entire range of Hebrew literature provides them with a better and more mature judgment about such linguistic matters.

On the other hand several criticisms relayed to me by letter or through reviews of this book's first edition have seemed to me of much value. Among these were helpful suggestions concerning headings and an index which I am incorporating in this edition. Another criticism which I consider completely justified was that of a reviewer who complained that I had failed to indicate whether I had read a number of French works on the Synoptic Problem. Several of the ones he mentioned I had seen and used and others not mentioned were well-known to me but, as with a great many other books I have consulted in English and German through the years, I continue to feel that there is little to be gained in multiplying references to Synoptic literature that does not bear immediately on the results of my own research. As my article, "A Modified Two-Document Theory of the Synoptic Dependence and Inter-

dependence" in *Novum Testamentum* in 1963 will show, I am deeply indebted to the suggestions of a great many writers who have wrestled with the Synoptic Problem. Indeed, with all these men I have the warmest sense of academic brotherhood and very few things remain as exciting to me as the perusal of a new volume which deals with this vital subject. Nonetheless, for the present work, I must disappoint the student who enjoys as much as I do the reading of footnotes as well as text. I feel rather badly about this decision but I believe this conclusion is best under the limitations a book mainly concerned to introduce a new Hebrew text of the Gospel of Mark imposes.

One of the surprising points about a number of reviews of the first edition of this book was the obvious willingness of many reviewers to look with sympathy on the suggestions made in the Introduction. No research student could ask for more. At the same time many of the reviewers indicate that the writers had not had the leisure to investigate the methods of study suggested on pages fifty-three through fifty-six. Only when these and similar research techniques are applied can the source solutions I have advanced be tested. These techniques are open to anyone able to read Greek with fair fluency. With the exception of a few students who have participated in a yearly seminar I have conducted for the past several years in Jerusalem during the winter months no scholar seems to have bothered to test my suggested procedures. Perhaps this new edition will uncover such a student.

A final criticism which I also accept as fully justified is that mentioned by one reviewer who complained that I had failed to give sufficient examples of the method by which I arrived at the conclusion that Luke's Gospel normally contains a text that translates to Hebrew with greater ease than the text we find in Mark or in the Markan portions of Matthew. It is true that in my *Novum Testamentum* article there is an extended illustration of my procedure and a smaller one on pages sixteen and seventeen of the present work but it is also true that numerous examples of this kind need to be set forth in much greater detail for the use of students interested in this remarkable phenomenon. My defence



is that in a book mainly intended to introduce a Hebrew translation of Mark and the Greek text from which it has been made it is out of place to try to produce exhaustive proof for each point of the argument.

Obviously what is needed is a thorough, leisurely study of the linguistic evidence for the contention that some of our Gospels are closer to a Greek translation of an original Hebrew *Vorlage* or Gospel than others. A similar monograph detailing the evidence of the dependence of Mark on Luke-Acts and other early New testament documents is likewise demanded. I regret to add that the time needed to prepare such studies has so far been denied to me.

This brings me to one last criticism of myself and others, like Professor Flusser, who continue to study the Gospels with the emphases suggested by my Introduction, namely, why it is that we are not more energetic in putting into print the details of the approach we commonly espouse. This criticism, I am happy to add, can at least be partially answered by pointing to several articles and one or two longer treatises produced by myself and by Professor Flusser in recent months. Here is a list of those in print, with publishers:

By Professor Flusser:

1. "The liberation of Jerusalem: A Prophecy in the New Testament," (Hebrew) *Eretz-Israel*, Vol. 10, 1971, pp. 226-236.
2. *Jesus*, Herder and Herder, 1969.
3. "Jesus," *Encyclopedia Judaica*, Vol. 10, pp. 15—140.
4. "The last Supper and the Essenes," *Immanuel*, Vol. 1.

By myself :

1. "A New Approach to the Synoptic Gospels," Dugith, Baptist House, Jerusalem, 1971.
2. "The Gospels," Dugith, Baptist House Jerusalem, 1972.
3. "Did Jesus Say Verily or Amen?" *Christian News From Israel*, Vol. 24, 1973.

### *Typographical and Statistical Corrections*

The present edition has given opportunity to correct a number of small typographical mistakes found in the first. More important are the corrections of statistical matters, particularly certain of the pericope totals. All are derived from the enumeration of pericope units in the ninth edition of Huck's *Greek Synopsis*.

The Double Tradition, which is by definition the parallel Matthaean-Lukan pericopae not found in Mark, are, according to Matthaean order, Huck nos. 2, 18, 19, 20, 22, 26, 27, 30, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42, 43, 46, 49, 60, 61, 62, 64, 65, 66, 67, 87, 88, 92, 98, 133, 134, 135, 205, 211, 218, 224, 225, 226 and 228, or a total of 42. If we reckon by Lukan order and indicate parallel Matthaean numbers we get the following: nos. 2, 78 (19), 75 (26, 27, 29), 76 (36, 115, 59), 77 (41), 78 (43), 79 (46), 81 (64), 82 (65), 138 (49), 141 (67), 142 (92), 146 (30), 148 (38), 150 (88), 152 (87), 153 (20, 33), 154 (210), 155 (60, 86, 59), 157 (35, 32), 158 (225, 226), 160 (61, 119), 161 (22), 165 (40, 227, 42, 46, 189), 167 (211), 170 (205), 171 (62), 172 (133), 176 (65, 21), 179 (134, 135), 180 (126), 184 (218, 224, 62) and 195 (228) or a total of 32.

The radically different order in which Matthew and Luke separately place the Double Tradition, except in the parallels Mt. 3. 7-10 = Lk. 3. 7-9; Mt. 3. 12 = Lk. 3. 17, 18; Mt. 4. 3-11 = Lk. 4. 3-13 (all of which come at the beginning of these Gospels), is still one of the pillars of Synoptic observation. When I wrote the section of the Introduction (pp. 19-22) which deals with this and similar observations I supposed that other writers had already combined it with the evidence that Matthew and Luke copied another source than Mark in such a way that their Double Tradition material was characterized by much greater verbal identity than their Triple Tradition pericopae. In this I seem to have been wrong; I find no record of another author who has recorded the importance of the contrast between the Double and Triple Traditions in both order and verbal matters. I would be grateful to any student who could point out to me any earlier discussion similar to that found in my discussion of the Markan Cross-Factor.



However, very interesting is the analysis made by Herbert Marsh early in the nineteenth century on the subject of "verbal agreement." In his translation of Michaelis' *Introduction to the New Testament*, 1823, Vol. III, pp. 314-320, Marsh gives a number of conclusions he arrived at in studying the exact sentence parallelisms of Matthew, Mark and Luke. His procedure was first to isolate what we would today call the Triple Tradition. This he called Aleph. His next step was to ascertain exactly what sentences were common to the three Gospels. He then compared what he called "the additions to Aleph in the Gospels of St. Matthew and St. Mark," and similar "additions" made jointly by Mk-Lk and Mt-Lk. These "additions" are in actuality sentences and paragraphs which occur within one of our units (his "sections"). Finally, he separated "whole sections," i.e., our pericopae, which are dually attested by Mt-Mk, Mk-Lk, or Mt-Lk, and compared their sentence identity.

His conclusions are revealing and will be fascinating to anyone who has spent the long hours necessary to make serious comparison of the interdependent texts of our Gospels. Of the Triple Tradition he made several observations. The first was that the examples of exact sentence coincidence in the Triple parallels are "not very numerous, and contain in general only one or two, or at the outside three sentences together." The second was that Matthew and Mark in Triple contexts show exact sentence agreement very often and "several of these are very long and remarkable." The third was that, in contrast to the second observation, there is not "a single instance of verbal agreement between St. Matthew and St. Mark" in those sections given by Matthew out of Markan order.

Marsh's first conclusion strikingly underlines the fact that Matthew and Luke are unable to demonstrate long verbal parallels opposite each other if they are also opposite Mark. Marsh recognized that this was extremely strange, for in a later part of his study of "whole sections," in which Mt-Mk, Mk-Lk, and Mt-Lk are separated and compared, he records that the Double Tradition (Mt-Lk) is in respect of sentence identity "the very reverse" of that known in the Triple Tradition; in this connection he also



notes in the "additions" of Matthew and Luke to Aleph (i.e., in the common material found within certain units of the Triple attestation) that he found "very remarkable verbal coincidence."

A number of Marsh's other observations continue to be of great value. The distinction between the verbal agreement of Matthew and Mark where both are in the same order and their lack of verbal exactness where both are out of common order suggests that the dependent writer felt less need to be exact when breaking away from his source's order. Marsh also noted that where great sentence exactness occurs between Matthew and Mark in common order the verbal disagreement between Mark and Luke is much greater; verbal exactness of Mk-Lk is characterized "more by disagreement than agreement." Despite this, says Marsh, "St. Mark never fails to agree verbally with St. Luke where St. Matthew agrees verbally with St. Luke." In other words, Matthew and Luke agree in sentence identity only when Mark agrees with both.

If true this last statement comes close to proving conclusively that only when we understand Mark to be redacting one of our other Synoptic texts and making changes subsequently adopted by the third Synoptic writer can we understand the relationship of the third evangelist to the first. If Matthew and Luke can quite easily reach high sentence equivalence in their independent use of a non-Markan text, yet cannot reach significant verbal exactness in Mt-Mk-Lk contexts except where Mark agrees exactly, it is perfectly clear that Mark has, as a habit, followed a procedure of deliberately re-writing the text of one of our Synoptists and that our other non-Markan writer, coming later, has copied Mark so closely that he has achieved great verbal agreement with him, yet also great verbal disagreement with the first writer. We can thus dismiss that part of the Markan hypothesis which supposes that Mark precedes both Matthew and Luke. Only one of these writers depends on Mark. The other wrote before Mark and Mark depends on him. Mark must be seen as the central cause of Matthaean-Lukan verbal disagreement just as he must be seen as the cause of the common and disparate pericope order we see in these Gospels. This causality is of such a character that no two writers,

depending equally on a third, could have produced the pattern of agreement and disagreement we find in the Triple material.

What is here important is that by accepting one of Marsh's conclusions we are driven again to the view that it cannot be one of our non-Markan writers who has made the deliberate verbal and order changes our pattern reveals. It can only be Mark. *If so the author he copies from but whose text he radically revises for some reason must be the first evangelist.* The only candidate for such a position is Luke. Matthew, as Markan Priorists have always explained so convincingly, is dependent on Mark and this, we may add, is confirmed by his constant repetition of Mark's modifications of the text of Luke.

Perhaps the only place at which Marsh's method of comparing sentence identity fails to give a balanced picture of the clues available for the solution of the Synoptic Problem lies in the following two conclusions (his h. and i.):

There is not a single instance of verbal coincidence between St. Matthew and St. Luke only throughout all Aleph: for throughout all Aleph they invariably relate the same thing in different words, except in the passages where both of them agree at the same time with St. Mark.

Consequently in no part of Aleph does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.

These notes are amusing, for Marsh shows not the slightest knowledge of the Matthaean-Lukan Agreements against Mark. Had he expanded his investigation to include word and phrase identity these conclusions would have been upset. Nevertheless, the fact that Matthew and Luke never, or almost never, manage to write an identical sentence without the help of Mark in the Triple Tradition shows how strong is the evidence that the two worked independently of each other and how remarkably successful Mark was in causing the radical verbal separation of the Matthaean and Lukan texts.

### Further Statistical Correction

The following diagram gives the Huck pericope numbers reckoned as Triple Tradition and also notes other order details.

<i>Huck Numbers (Lucan Order)</i>	<i>Totals</i>					
	<i>First Division (40%)</i>			<i>Unique Mt</i>	<i>Unique Mk</i>	<i>Unique Lk</i>
	<i>Mt-Mk Lk</i>	<i>Mt- Mk</i>	<i>Mk- Lk</i>			
1, 4, 6, 8, 9, 10, 12, 13, 14, 16, 45, 52, 53, 54, 69, 70, 71, 72, 90, 91, 93, 94, 104, 105, 106, 107, 109,	5    7  3    4	  1   2   1	  3     1 4			
<i>Second Division (60%)</i>						
110, 112, 122, 123, 124 126, 127, 129,  143, 149, 164, 178,  188, 189, 191, 193, 196, 198, 202, 204, 206, 207, 209, 210, 213, 214, 216, 219, 220, 221, 231, 233, 234, 235, 236,  237a, 237b, 237c,  238, 239, 240, 241, 242, 244, 246, 248, 249, 250, 251, 253.	8       25    12	   4      1				
TOTAL	60	9	8			



The total number of pericopae reckoned in this edition as Triply attested is 77. Of these, 60 share the same slots in the common Synoptic outline, while 9 are given by Matthew and Mark in common, but non-Lukan, contexts and 8 are given by Mark and Luke in common, but non-Matthaeian, locations.

Several things are clear from the diagram. First, by separating the common Synoptic material into two parts determined by a first section in which Mk-Lk share eight locations against Matthew and a second section in which no Mk-Lk contexts stand against Matthew it is possible to emphasize the important Markan Priorist observation that Matthew is "out of Markan order in the early part of his book." On the other hand it is also clear that Luke is very often out of order with Mark. In this way the usual suggestion that Matthew "departs from Mark's order only" when he wishes to insert his extensive quotations is shown to make excellent sense. On the other hand, the Mk-Lk disorder is far more serious.

Secondly, the positions at which all agree in placing the Triple Tradition is marked under the heading Mt-Mk-Lk. The headings Mt-Mk and Mk-Lk refer similarly to Triple Tradition units dually attested by either Matthew and Mark or by Mark and Luke; these dual attestations are in every case disagreements with the placement by the third Synoptist. Thus Luke in Huck no. 10 disagrees with the placement of the same pericope by Matthew and Mark at Huck no. 108 (not listed because the Lukan order is used). Significant here is the absence of any Mt-Lk common placement of a pericope against Mark for it suggests the conclusion that Matthew and Luke are independent.

Thirdly, the inclusion of columns marked "Unique Mt," "Unique Mk" and "Unique Lk" is meant to underline the fact that a Triple Tradition pericope never appears in three separate slots. Thus Mark is never out of order in the Triple Tradition with more than one of the other Synoptists. Unfortunately, Markan Priorists have misunderstood this phenomenon and supposed that it strengthens the Markan hypothesis to say that "wherever Matthew departs from Mark's order Luke supports Mark, and whenever Luke departs

from Mark, Matthew agrees with Mark" (Streeter, *The Four Gospels*, p. 161). What the Markan Priorists have supposed they are proving by this statement is that Mark was the source of both Matthew and Luke. What they have failed to understand is that Matthew and Luke, who are described as independent of each other, could hardly have supported Mark *against* each other if both derived from Mark! In other words, if Luke did not know the work of Matthew, how did he know that Matthew had departed from Mark at Huck nos. 12, 13, 14, 94, 105, 106, 107, and 109? Surely he would have had to *know* this somehow if he wanted to "support" Mark's order against Matthew. Obviously Matthew's "support" had to be even more problematical when Luke "departed" from Mark in 9 pericope units, almost all of which appear in Mark and Luke at the widest imaginable distance from each other (see, especially, parallels to Lk nos. 143, 149, 164, 178).

The point here is, first, that if Matthew and Luke depend upon Mark independently for their order and disorder in Triple materials yet sometimes depart from his order, there should exist some points at which they each depart from Markan order in such a way as to achieve settings for Triple pericopae which are *unrelated* to Markan order. But this does not happen, as the presence of Mark with Matthew or Luke, or both, indicates. The second point is that when it is seen that under these conditions of dependence neither Matthew nor Luke can "support" against each other it becomes necessary to explain Mark's failure ever to stand alone as due to the author's deliberate change of the order of his source-Synoptist and the subsequent decision of the third Evangelist to follow Mark's order against any other he may know.

If further observation is needed to emphasize the pattern of dependence existing between Mark and Matthew one may note that at least Huck nos. 111, 113-120, 125, 187, 199, 201, 217 and 247, or a total of 15 pericopae, are given without any Lukan parallel at all and share the dual Mt-Mk order attestation. On the other hand, only nos. 15, 130, and 212 are strictly Mk-Lk pericopae unattested by Matthew; these also appear in dual Mk-Lk attestation.



Thus, if we place the Triple and Dual attestation in order we get the following list:

60 common pericopae	in same order, as	Mt-Mk-Lk
9     "     "	in dual order, as	Mt-Mk
8     "     "	in dual order, as	Mk-Lk
15 dual pericopae	in dual order, as	Mt-Mk
3     "     "	in dual order, as	Mk-Lk

The middle member is always Mark. There is, indeed, one semi-exception to this pattern. Within the pericope of the Cleansing of the Temple, Huck nos. 198, 200, Matthew and Luke agree against Mark by stating that Jesus cleansed the Temple immediately after his triumphal entry. Nevertheless, even if the Huck division be not accepted one observes at least a *dual* attestation, though Mark is not the middle member.

Obviously, a simple way of explaining all of these facts is to suppose that Mark follows Luke in the placement of 8 pericopae but that in this section Matthew has inserted his Great Interpolation and for that reason has abandoned Mark temporarily while in every other place he has carefully accepted Mark's order. The fact that Matthew accepts Mark's radical shifting of Lukan Triple Tradition pericopae in at least 9 instances suggests that he had before him a non-Markan text which differed in these places from Markan order and that just as he carefully followed Mark in Mk 6.14–8.26 so his treatment of all special Markan orders was deliberately obsequious. The Matthaean-Lukan verbal Agreements against Mark no doubt come largely from the same non-Markan document and these Agreements are minor simply because Matthew adopts the same attitude of high respect towards the revised text of Mark even as he weaves the two texts together. Mark and Luke also have 3 pericopae unknown in Matthew but these are scattered and can easily be occasional stories Matthew skips over for some personal reason. Actually he apparently skips all but the introduction to the first story of demon possession (Mk 1.21–28; Lk 4.31–37) and combines it later with the story of the Gadarene Demoniac (*cf.* Mt 8.29 with Mk 1.24; 5.29) by making *two* demoniacs instead of one just as he appears to have combined two stories

about separate blind men into one story of *two* blind men (*cf.* Huck nos. 121 and 193).

Thus, as these order facts and verbal details insist, the Mk-Lk relationship is vastly different from the Mt-Mk relationship. In verbal and pericope-order matters Mark and Matthew show intense agreement but Mark and Luke, though clearly interrelated, show intense disagreement. Once again, the suggestion that Mark deliberately makes radical changes in order and wording as he re-writes Luke and that his radical revision has been largely preserved by Matthew is the simplest solution which can hold together the wide variety of observations noted here and in the following Introduction, and, indeed, by many able scholars who have labored in this field.

We may conclude these remarks on statistics by listing what we have called "unique" Matthaean and Lukan pericopae (p. 20). By including Huck's 3 unnumbered pericopae at the beginning of Matthew and his last 2 such units at the end of Matthew we reckon the Matthaean "unique" pericopae at 27. The numbered units are 21, 23, 25, 28, 29, 31, 37, 59, 63, 68, 96, 100, 101, 102, 103, 128, 136, 190, 227, 229, 243 and 252.

If, similarly, we include the first 8 and last 3 such unnumbered units of Luke we get a total of 43 units. The numbered pericopae are 3, 5, 74, 80, 84, 137, 140, 144, 145, 147, 151, 156, 159, 162, 163, 166, 168, 169, 173, 174, 175, 177, 181, 182, 183, 185, 186, 194, 197, 223, 230 and 245.

#### *PN and Q*

It was found advisable to replace the *stemma* on pages eighteen and forty-four with new ones due to the criticism that vertical lines are usually reserved to indicate the direct, and often sole, dependence of a secondary document on its source. It is to be hoped that the new diagrams will help prevent the kind of mistake one reviewer made when he described the order of dependence advocated here as "Mark's dependence on Luke and a subsequent dependence of Matthew on both Mark and Luke." Let me state



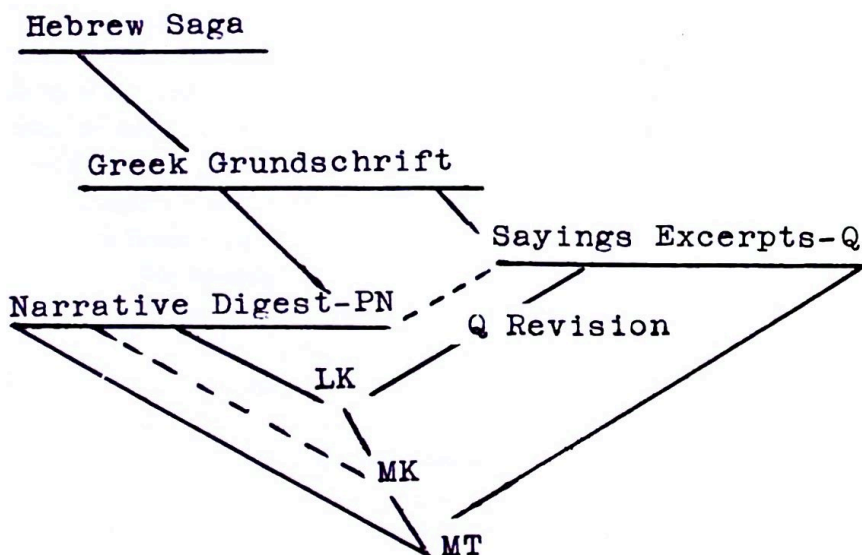
again that the view presented here comes very close to that of Markan Priority, especially as this hypothesis was modified by the Proto-Luke theory. The order of interdependence is Luke – Mark – Matthew. The writers Matthew and Luke are independent but each knows one or more parallel texts and this includes a common text which roughly parallels the Gospel of Mark. Luke used a version of this text which is verbally *like* but also very *unlike* the text of Mark and the same basic text was known by Matthew who combined phrases from it and from Mark in composing his own Gospel. Both Matthew and Luke know versions of at least one other common text which can perhaps be roughly described as a sayings source and which serves as the main source for the non-Markan common pericopae of Matthew and Luke. The first text appears to be a narrative of the life of Jesus, seems to have descended from an original document which was composed in Hebrew, and is best preserved by Luke. I have called it the Proto-Narrative (PN). Mark may depend on and redact this text in his non-Lukan section (6.45–8.10). The second text is basically a series of long and short sayings loosely strung together. Embedded in the longer examples of these sayings are what may be called narrative fragments or, perhaps better, narrative “fossils.” I have used the older name “Q” for this text but what its extent is I cannot say. Certainly at least a part of the version Luke knows of Q has quite clearly undergone severe apocoptation and, in some instances redaction.

From the rather rough articulation of Q and from the presence within it of the narrative “fossils” it seems likely that Q was a document composed by the simple process of lifting from a longer Hebrew-Greek story of Jesus many of his striking sayings and stringing these together in a series which must have been separated only by some mechanical sign such as a line of dots or dashes. We know of such collections in antiquity and a comparison of Mt 11.11–16 with Lk 7.28–31, where both Matthew and Luke insert quite different “text-spacers” between two related passages, clearly suggests that Q may have been such an anthology.

We should therefore probably speak of a narrative *Grund-schrift* — originally composed in Hebrew and thereafter translated

with great literalness to Greek — from which all the basic sources of our Gospels stem. PN may be a summary reflecting the narrative character of this *Grundschrift*, while Q may be a separate digest of its sayings. If it be true that scrolls of more than thirty or thirty-five feet in length were considered in antiquity to be unwieldy it is altogether possible that the Greek *Grundschrift* proved to be too lengthy for efficient use or multiplication. We know from LXX examples that in Greek translation Hebrew books required scroll lengths nearly double the originals. It may be that PN and Q represent efforts to divide the material into more useful literary units.

I would therefore suggest the following *stemma* as the best general schematic way of looking at our Synoptic sources.



This is almost certainly the minimal scheme needed to explain the phenomena discussed in this book. Actually there are strong indications that Luke knows two narrative sources. He has, for instance, a number of doublets, that is, double attestations of the same story or sayings context. Usually the second of these doublets



is the longer and translates more easily into Hebrew. Luke may therefore know both the *Grundschrift* and PN as narrative sources. There are also a number of sayings pericopae in Luke which appear to be re-framed for narrative reasons, that is, equipped with narrative headings which are secondary. Such units, which seem to be mainly found in the so-called Lukan Travel Document (9.51-18.14), may represent the attempt of an editor to re-narrativize the Q excerpts in order to join them to PN.

### *The Hebrew Vorlage*

There seems to be no escape from the conclusion that the ancestry of our Greek Gospels is more complicated than we could wish but the remarkable fact is that when we have isolated the severe Markan redaction and noted its influence on Matthew we are still left with an extensive series of excellent Hebraic-Greek narrative and sayings contexts. By combining the Lukan and Matthaean materials which have escaped Markan influence and through a judicious use of all the pericopae which show signs of early provenance we can assert that well over eighty percent of the total Synoptic corpus gives evidence of having been transmitted with unusual fidelity. Despite the popularity of modern suggestions that the Gospels are the end result of several decades of oral transmission and accretion the evidence points to the early creation of a "grandfather" text which was copied and transmitted with care for two or three decades and whose pericopae even when preserved in apocopated "digests" were remarkably like those appearing in the first text. These "digest" scrolls seem to have spawned later attempts such as those of Luke and Matthew to draw together and preserve as many of the narratives and sayings of Jesus as could be usefully included in longer scrolls.

early text  
vs  
oral  
tradition

Thus we can, I think, postulate the early creation of an authoritative "Life of Jesus" in Hebrew, the translation of this saga into Greek, the subsequent abbreviation of this *Grundschrift* into at least one short sayings collection and one apocopated Gospel, and, finally, a movement to regather into longer Gospels such as our



Luke or Matthew a more complete collection of narratives and sayings which literary tradition had separated. The point to be pressed here is, however, that we can still pick out dozens of pericopae in Matthew and Luke which re-translate to Hebrew so easily and so idiomatically that we can only insist that the study of the sources forces upon us in the end a picture of a community editing and changing its literature with extreme caution.

Once again, a preface to the second edition of the Gospel of Mark is clearly not the place to prove the originality of Luke and Matthew but let me at least illustrate this final contention by placing side by side the Greek and Hebrew texts of a Lukan passage which indicates high authenticity *vis à vis* Mark and Matthew, and a Matthaean passage which appears to have been preserved much more carefully than its Lukan parallel. No one who reads Hebrew fluently will, I think, find difficulty in following the argument.

#### Luke 22, 67-70

εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ. ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

אם אתה המשיח, אמר לנו. ויאמר אליהם, "אם אמר לכם לא תאמינו ואם אשאל לא תענו. ומעתה יהיה בר אנש יושב לימין הגבורה....

ויאמרו כלם, "אתה אפוא בן האלהים." ויאמר אליהם, "אתם אומרים כי אני הוא."

This is an excellent example of the ease with which so many of our Lukan narrative units return to Hebrew. Almost every Greek word finds an immediate Hebrew equivalent and the two or three changes in word order clearly reflect only the idiomatic demands of each language. This is, quite simply, Hebrew in "Greek dress."

However, the Synoptic patterns and rabbinic sophistication of the passage is fully as remarkable. As in all of Luke it is not Jesus

who uses the word Messiah about himself; this word is employed by the chief priests who are trying to get Jesus to "level" with them and confess the thing his actions and speech have long hinted at but not made explicit. Faced with hostile interrogators who are nevertheless conscious of their duty to get the facts Jesus does "level" with them by pointedly telling them that he cannot expect them to believe the truth if he says it and that he cannot even "ask" them anything; this last is a reference to the accepted rabbinic procedure in debate: the one asked a question is allowed to ask a question in return. But rather than leave things at an impasse Jesus then makes a statement which can only leave his hearers following the patterns of rabbinic exegesis to try to make out what he means. "The Son of Man" is a Messianic title they know full well from Daniel 7.13, 14 and the "seated at the right hand" they easily identify as a reference to Messianic Psalm 110. Jesus' expression "the Power" is another accommodation to the rabbinic habit of replacing an ordinary name for the deity by an evasive synonym. But of even more interest is the seeming addition in the priestly expression "the Son of God." Here, as Professor Flusser once pointed out to me, the explanation seems to be in the way the rabbis connected Psalm 110 with Psalm 2 by reading verse 3 of the former as *אֵל יִלְדָּתִי* (cf. the LXX) which is the same verb found in Psalm 2.7. They answer therefore: "You are then the Son of God!" and of course mean, "You are, then, the Messiah!" Jesus answers, "It is *you* who are saying that I am he!"

This is the only "trial" Luke knows. It is an interrogation, and how vastly different from the dramatic picture Mark, followed by Matthew, paints! In Mark there is a search for witnesses who do not agree but who speak of an accusation that Jesus threatened the destruction of the temple "made with hands" in order to build another "not made by hands." As so often in Mark there are here verbal echoes from the Acts, in this instance from Stephen's trial, and from the Pauline writings (II Corinthians 5.1) but it is of course true that Jesus did prophesy of the destruction of the temple, as we know from four contexts in Luke. Clearly secondary again is Mark's version of Jesus' response to the High Priest whom he



addresses in the plural (!), "and you will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven," for here Mark has typically gone afield to add a phrase having to do with the Second Coming of the Son of Man (cf. Luke 21.27 and parallels). Mark probably did not intend by this kind of conjunction of scripture references to confuse the ascended Jesus with the Jesus yet to return to earth; he simply enjoys putting together verses which have to do with the same person (cf. his double quotation uniting the prophetic references of Luke 7.27 with Luke 3.4 in Mk 1.2).

#### Matthew 5.3-6

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι  
 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
 μακάριοι οἱ πενθοῦντες,  
 ὅτι αὐτοὶ παρακληθήσονται.  
 μακάριοι οἱ πραεῖς,  
 ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δι-  
 καιοσύνην,  
 ὅτι αὐτοὶ χορτασθήσονται.

אֲשֶׁרֵי עֲנִי הָרוּחַ  
 כִּי לָהֶם מַלְכוּת שָׁמַיִם.  
 אֲשֶׁרֵי הָאֲבֵלִים  
 כִּי הֵמָּה יִנְחָמוּ.  
 אֲשֶׁרֵי הָעֲנִוִּים  
 כִּי הֵמָּה יִרְשׁוּ אֶרֶץ.  
 אֲשֶׁרֵי רָעֲבֵי צְדָקָה...  
 כִּי הֵמָּה יִשְׂבְּעוּ.

For the sake of illustration we need notice no more than four of the eight basic beatitudes Matthew preserves. Like most of the wisdom literature of Israel these are proverbial in form and as such could easily be remembered. To the eighth beatitude the compiler of Jesus' sayings has attached a quite different kind of beatitude, a non-proverbial one, which shows Jesus addressing his hearers directly: "Blessed are ye when men shall revile you and persecute you...." The eight former beatitudes have the more generic "blessed are the meek for they..." or "blessed are the pure in heart for they..." It is evident that the attached ninth beatitude was originally unrelated to the eight and has been placed next them simply because the eighth beatitude has also to do with persecution.

In this connection it is helpful to compare Luke's parallel (Lk



6.20–23) for it can best be explained as a radical revision of the Matthaean kind of text. Thus Luke's beatitudes total only four, the first three being roughly parallel to the Matthaean eight, but the final beatitude is clearly the equivalent of Matthew's "blessed are ye when men shall... persecute you." It is remarkable that the Lukan version also preserves the remnants of a Hebraism unknown in Matthew ("they will bring your name out as evil" יוציאו עליכם שם רע). Thus both Matthew and Luke witness to the presence of this attached beatitude in an early form of Q yet in Luke the additional saying has obviously influenced the apocopation of Matthew's eight into Luke's three and brought about a kind of mixed form:

Blest *the poor* for *yours* is the Kingdom.

Blest *the mourners* now for *you* shall be filled.

Blest *the meek* now for *you* shall rejoice.

Here the protasis is of the "they" type while the apodosis has become the "you" type.

Combining the evidence in Matthew and Luke, then, we can surmise three stages in the development of the Lukan Q: (1) the removal of the sayings from the Greek *Grundschrift*, (2) their placement in a sayings collection on the basis of their common themes rather than form, at least sometimes, and (3) the final redaction of these sayings by an editor who felt it unnecessary to retain the intensely Hebraic style. Matthew preserves the text more or less as it was before the third step was taken but seems occasionally to have abandoned a Hebraism here and there which even the redactor of the Lukan version has preserved.

The value of the Matthaean version of the beatitudes can scarcely be overestimated. The very first beatitude is heavily freighted with Jewish sectarian overtones. "Blessed are the poor in spirit" is a clear echo of the Qumran "poor in spirit" (cf. Y. Yadin, *Milhemeth Benei Or Bivnei Hoshech*, pp. 340, 341) which was a modification of Isaiah's "poor and crippled in spirit" (Is. 66.2). The apodosis of this beatitude, "for theirs is the Kingdom of Heaven," shows the use of the non-Qumranic, Pharisaic term *malchut shamayim*. By adopting both these phrases Jesus captures the attention of the masses, who easily recognize in their use the voice of a new formu-

lator of spiritual challenge. It is obvious that no Jew in the period supposed with the editor of Luke's version that Jesus was talking about the literally poor; neither Isaiah nor the people of Qumran so understood the expression "the poor." For Qumran the "poor" and the "poor in spirit" were the members of the sect. It should be noted, too, that among the Pharisees a man received "the yoke of the Kingdom of Heaven" when he voluntarily began to keep the Law.

But Jesus quite clearly means to use these well-known terms in ways peculiar to himself and to his own movement. His "poor in spirit" are, as the context indicates, the outcasts of Israel's society who have either joined his band of followers or are prepared to join it and it is these who "have" or possess the Kingdom of Heaven, the point not being, as some scholars have supposed, that the followers are being offered an eschatological hope in the distant future but that they are already witnesses of the newly arrived Kingdom. With Jesus the Kingdom has come, for the sick are being healed, the dead are being raised, and the possessed are being delivered.

Indeed it is this "glorious present" which gives the clue to the meaning of all the eight Matthaean beatitudes. The "mourners," for example (another Isaianic usage which does not mean literal mourners but the remnant of Israel who waited on God's promised salvation), "will be comforted" and the "merciful" will "obtain mercy" but there is no reason for supposing these promises are eschatological. As with all the beatitudes the moment we retranslate the Greek text word by word back to Hebrew we are presented with Hebrew sayings in the form of typical proverbs such as those we find in, say, Proverbs 12.1-6. The verbs of some of these are participial in form, others are given in the Imperfect. The first, as the LXX teaches us, were rendered into Greek by the use of the Greek present; for the second the Greek translator employed the Greek future. Modern English translators carefully avoid the wrong impressions such translation can create. Thus "whosoever loves discipline loves knowledge" (Prov 12.1) appears in English translation as no different than "a good man obtains favor" (12.2),



yet in the first instance the Hebrew original uses the participle verb form while in the second it employs the Imperfect.

It is unfortunate that the RSV translators of the Matthaean beatitudes, like most Greek scholars, have failed to recognize these sayings as typical classical Hebrew proverbs. Thus they have rendered the second beatitude, "Blessed are those who mourn for they shall be comforted," as if it had a future reference. When this is done the first beatitude "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" seems to emphasize the present element in the promise while the second emphasizes the future! Once it is understood that the Hebrew *Vorlage* made no such distinction the same rule the RSV translators used in rendering the Old Testament proverbs into English should be applied in the translation of the New Testament beatitudes. Nearer would be, "Blest the mourners for they receive comfort!"

"Blessed are the meek for they shall inherit the earth" deserves a more idiomatic translation also, perhaps: "Blest the meek for they inherit the earth." This verse refers of course directly to Psalm 37.9,11 and we are reminded that the Psalm was a favorite of the people of Qumran (*cf.* Frank Cross, *The Ancient Library of Qumran*, pp. 61, 62, fn. 81 on p. 67). Once again, there is every good reason to suppose that Jesus deliberately chose the classical form to emphasize not the eschatological hope of inheriting the earth but the good news that the dispossessed could now find deliverance, have the Gospel preached unto them, and come into the Kingdom. Perhaps, even, we would understand this point more readily in English if we were to use the expression "how fortunate" for "blessed." "How fortunate the humble," "how fortunate the merciful," "how fortunate the persecuted." The message of Jesus is hope for the downtrodden. It is a Gospel, not a promise that someday things are going to get better.

Finally, the fourth beatitude again lifts words from Psalm 37 and reuses them to drive home a new spiritual truth. In verses 17-19 of the Psalm we read of "the righteous" whose inheritance is forever and who will be "filled" in days of "hunger." Jesus turns the words around so that they say, "Blest the *hungry* after *righteous-*



ness for they shall be *filled*." Very probably the idea of "thirst" has been added by a Greek editor due to the Hebrew idiom "eat and drink," "hunger and thirst," "glutton and winebibber," etc. which constantly penetrates our Synoptic translation Greek. If this is true it explains how much easier it is to reconstruct the Hebrew as a construct phrase, רָעֵבִי צְדָקָה "righteousness-hungry." No doubt there is a deliberate rejection of the *saddikim* terminology because "the righteous" of the period were, like the *saddukim* (Sadducees), no longer righteous. Moreover, *sedaka* (righteousness) is the more Hebraic term for what Christian usage has come to call salvation. Jesus makes it clear that it is only those who really want God's blessing and peace who can get them.

It is to be hoped that these illustrations will at least underline again what vast treasures we have in the Gospels of Matthew and Luke. If Mark's Gospel suffers by way of comparison it is only because of the thirst so many of us have in the twentieth century for recovery of the earliest form of information about Jesus. It is no longer a question whether this tradition stems from Jewish and Hebrew written sources; the only question is to what extent we can penetrate behind the Greek texts of our interrelated Gospels to the Hebrew *Vorlage* and whether we can arrive at a history of the Greek texts which will explain the intricate patterns of primary and secondary elements so universally a part of our texts. If this task appears difficult let us at least rejoice that the negative direction which modern research into the Gospels has tended to take for the past fifty years is no longer inevitable.

## FOREWORD

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I am very pleased at having this opportunity to write a foreword to a work which for the first time explains in much detail the results of Robert Lindsey's long and painstaking research on the text of Mark and on the Synoptic Problem. It seems clear that Lindsey's observations have provided a decisive new clue to the understanding of the Synoptic relationships and an equally important clue to the right approach to the Gospel of Mark.

In our time the opinion that the Gospel of Mark was a principal source for the writers of the Gospels of Matthew and Luke is all but unanimous. Unfortunately, the occasional voices which are raised in opposition to this view are usually accompanied by remarks which show a distressing lack of good philological thinking, for in their desire to avoid the Markan chains these voices tend to propose new theories which run contrary to one or more important series of Synoptic facts which have been long known to scholars. Such theories are doomed to oblivion from the start.

The advantage of Lindsey's theory is that it accepts the view that back of our extant Gospels lie two main sources and that a pattern of interdependence between our actual Synoptic works *exists as well*. This delineation of sources has, as far as I know, never been proposed. Even if we follow the usual theory of Markan Priority we are obliged to notice that the idea that Matthew and Luke depend upon an extant Gospel did not arise from the original observation that these Gospels were directly dependent upon Mark but from the gradual identification of our Mark with an earlier Gospel named by many *Ur-Marcus*. Thus the conception of combining the so-called Two-Document Theory of Synoptic dependence with that of the successive dependence of one Gospel upon another is a new departure in Synoptic theory and one which has its



analogies, incidentally, in other modern approaches to the literary analysis of interrelated documents.

Lindsey's approach can of course be tested properly only when at least two conditions are fulfilled: the investigator must first study most, if not all, the relevant Gospel materials in the light of the theory and, secondly, he must know enough Greek, Hebrew, and Aramaic to understand the argument. As Lindsey says, he made his earliest observations under the whip of difficulties standing in the way of his translation of the Greek text to Hebrew. Of course very few people today have the training to use Semitic languages and Greek comparatively but even the scholar who knows Koine Greek well can with a bit of effort detect the special and rather strange language of Mark. It is surely impossible to explain the historically and linguistically self-consistent text of Luke as only a re-writing of Mark and Q. This same remark may be applied equally to the parts of Matthew which are not dependent on our Mark, especially those which are usually supposed to come from Q. Moreover the student sensitive to language habits cannot but ask why even in some Matthaean parallels to Mark one finds a more Hebraic, and therefore seemingly more original, series of words.

Let me give only one of many such possible illustrations attesting this point. In the story of The Great Commandment (Mt 22:34-40; Mk 12:28-34; Lk 10:25-28) both Matthew and Luke retain the expression "the Law" against Mark, and Mark's expression "the first of all commandments (*entolē prōtē pantōn*)" becomes in Matthew "the great commandment in the Law." If we suppose that the expression *klal gadol batorah*, "great summary in the Law," stands behind this phrase, Matthew's version obviously fits the rabbinic tradition exactly. Against both Mark and Luke Matthew adds the equally rabbinic "by these two commandments *hang* all the Law and the Prophets" (22:40). Furthermore, Matthew shows his combining of Mark with his own tradition or parallel document by writing of the "*great and first* commandment" in 22:38. Other minor agreements, this time between Matthew and Luke, include the appellation "teacher" (Mt 22:36; Lk 10:25), a title



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which these two writers appear to use only when uncommitted persons speak to Jesus in the Gospel story and which, like the title "Lord" by which the disciples address Jesus, is one of many indications that our materials have often faithfully preserved the original Semitic scene.

Thus, Matthew's story shows all the elements of a writing which is dependent upon more than one source: Matthew agrees with Luke against Mark, produces two fascinating rabbinic texts against both Luke and Mark, and yet manages to combine these with the Markan version. On the other hand that Mark knew the earlier "great commandment" we see only in Matthew now is clear from his statement (Mk 12:31) that no "commandment is *greater* than these."

Some years ago I had occasion to point out these details to an outstanding New Testament scholar. His explanation was that Matthew "must have been influenced by a secondary *oral* tradition."

To a person who has had occasion to study texts of all kinds for many years this answer seemed very strange indeed, for, if it is true, oral tradition served Matthew in a rather remarkable form, as a kind of chain-reacting detailed memory which succeeded in both intertwining the text of Mark with the Matthaean text and in presenting us with a much more original-sounding story. The following changes, in a few short verses, were made by Matthew.

1. Against Mark and with Luke he wrote "teacher."
2. Against Mark and with Luke wrote "the Law."
3. Against Mark and with Luke omitted the confession of Israel "Hear O Israel."
4. Against Mark and Luke wrote "with all thy strength."
5. In 12:38 introduced "great" against Mark's "first."
6. In 12:40 introduced a *halachic* phrase against both Mark and Luke.

It seems to me that this kind of pattern is much more likely to be the work of a writer faced with the *literary* problem of combining two texts. Markan Priorists have long held this point of view with regard to Matthew's use of Mark and Q. Why not

suppose that the Matthaean-Lukan Minor Agreements show that Matthew possessed a parallel text or texts to the *majority* of the Markan stories he also knew?

In this and many other pericopae the important changes of meaning will thus, in such an understanding, be charged to Mark. Mark has noted the word "great" in his original and has decided to change it to "first" (a non-Hebraic use, since Hebrew uses "first" as a description of time but not of station) in accordance with some of Mark's other usages of "first" to replace another seeming synonym (cf. the Synoptic parallels to Mk 6:21; 9:35 and 10:44). His other changes, the "Hear O Israel" and his added homily (12:32-34) included, show more than anything else his great love for addition and expansion. Matthew, possessor of the Markan text and a parallel to it known also to Luke (perhaps in this pericope this is Q), dutifully combines his texts as best he can but it is difficult to imagine that he is in tiny consistent details correcting *both* these texts by some floating, hypothetical oral knowledge, especially as our author often shows an ignorance of Jewish things even while passing on the most remarkable rabbinic and Biblical material.

If we follow Lindsey's diagnosis of the Synoptic situation it is not surprising that we often find many evidences to suggest that Luke's version is the most accurate and that Matthew has been too often unduly influenced by Mark, even when he is correcting Mark by his parallel texts. The Story of the Man with the Withered Hand (Mk 3:1-6 and parallels) is a case in point. In the story Jesus' opponents watch to see if he will heal a man on the Sabbath in a way opposed to the *halacha*. None of the Synoptists suggest that there was any open criticism of Jesus' action. There is no discoverable reason why there should have been such a criticism, for this kind of healing (by command) was not in opposition to the *halacha*. Yet both Mark and Matthew, in almost identical words, state that "the Pharisees" (Mark adds also "the Herodians") took counsel against Jesus "to destroy him". Luke significantly says only that Jesus' opponents "discussed among themselves" what to do "to" Jesus.



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In a story about a person named Choni (b. Taanith 23) we have an interesting first-century B.C. parallel to the New Testament account here. Choni, in rather autocratic and impudent terms, had demanded of Heaven that rain be given. Certain Pharisees seem to have felt he acted too much like a spoiled child and they remonstrated with him. Choni, however, had done nothing against religious rules and his Pharisaic critic could only say to him in the end, "But what shall I do to you?" the implication being that *nothing could* be done to him, for he had not transgressed the *halacha*.

The incident in the Gospels must have occurred much as Luke has stated it. Jesus looks at the unfortunate man and in a provoking challenge to all present says, "Is it permitted to do good or to do evil on the Sabbath, to save life or to destroy it?" He then tells the man to stretch out his hand and as he does so the hand is healed. There is certainly an implied criticism of Sabbath legalism in Jesus' words but he has done nothing wrong. Luke's "they discussed what to do to Jesus" may only mean "they discussed what *could* be done to Jesus." Indeed, as he appears to do in other instances, Luke may have replaced an original phrase in direct discourse such as "they said, 'what shall (can) we do to him?'" by the extant statement. If so, the difficulty finds its solution in a simple Hebrew idiom. Mark, however, takes the phrase to mean that "they counselled with each other" with a view to doing what a later group of high priests would counsel together to do, namely, destroy Jesus. Mark has leapt ahead to a *later* event and attributed motives of a *later* time to the detractors of Jesus who, like the Pharisees in the Choni incident, are unhappy with the seeming impudence of Jesus.

Comparison of these stories and the Synoptic accounts leaves little doubt concerning the lessons to be learned. The first is that any normal philological reasoning would indicate the priority or greater authenticity of Luke's account. Water does not flow uphill. It is simply impossible to believe that the Matthaean-Markan account could be changed secondarily into the Lukan form; on the other hand, it is easy to explain the secondary action of Mark.



The second lesson is that the understanding of the language usages of Jesus' time can quite often throw immediate light on questions of originality in our Gospels. The third is that Matthew is indeed secondary to Mark and Mark to Luke, for only in such an order of dependence can we see how Matthew can accept the secondary oddity of the Markan text.

The high originality of Luke and the secondary character of Mark (so often repeated in Matthew) can be further illustrated in one of the most important areas of the Gospel story, the so-called trial of Jesus. Most of the difficulties which have plagued students of the "trial" have come as a result of the concentration of scholars on the Matthaean-Markan version of this event to the neglect of Luke. I want here only to mention two important points connected with the discussion.

The first has already been dealt with by Paul Winter in his *On the Trial of Jesus* (1961). Winter noted that in the Gospel of Luke no mention of a condemnation of Jesus by the Jewish authorities is recorded. This is of special interest in view of the failure of Luke to follow Mark in such a mention either at the point of the "trial" or in the recording of Jesus' third prophecy of his demise in Jerusalem. Although an adherent of the Markan hypothesis Winter explains this Lukan hiatus as due to a tradition Luke has preserved against Mark. The improbability of this explanation becomes immediately clear when we note that Luke does not hesitate to report the delivery of Jesus to Pilate by the Jewish authorities yet does not mention the Markan "condemnation," and when we note that Mark's "all judged him worthy of death" (Mk 14:64) can easily be Mark's interpretation and extension of the conclusion of the high priests' decision in Luke 22:71.

The second point concerns the Matthaean-Markan agreement that the high priests accused Jesus of blasphemy. Scholars have labored long and lovingly to explain what might have been the nature of this blasphemy, one theorist even suggesting that Jesus may have "pronounced the unutterable name of God." None of our Synoptic materials give any facts which clarify the charge of blasphemy.

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The accusation of blasphemy is absent from Luke, as is the Markan reference to the tearing of the high priest's clothes. There is only an interrogation by the high priests and a most remarkable description of Jesus' dialogue with the priests the rabbinic sophistication of which is not less astounding than the Hebrew word order and idiom of the account. There is every reason to accept the Lukan version in preference to that of Matthew and Mark. When we do so we do not have a true trial but an interrogation which makes clear to the high priests the claims of Jesus.

What has happened at this point in the Gospel of Mark, as at dozens of others, is the dramatization (can we call it popularization?) of a story in exactly the manner we are so accustomed to in modern journalism: the journalist seeks for words and phrases which will give the reader the greatest shock. This is "good" writing. At our first reading it leaves us all with gaping mouths and it is only when we return to it a second time, more critically, that we find we cannot make careful history out of it.

Of course I am not here arguing that the Gospel of Luke is universally more original than Mark, or, especially, than Matthew. Luke obviously makes occasional modifications of his texts, as when he leaves out almost every reference to Jewish literalisms such as "our Father in the heavens" and others which to the Greek mind might suggest that the Christian God may have been localized above earth in some superterrestrial Eden. All I am saying is that, as Lindsey contends, the Gospel of Luke has not been influenced by the redactic operation of our Mark. Fortunately this quite certain fact, joined with the equally certain fact that Matthew has preserved many excellent texts, gives us the confidence to state that the historical accuracy of our Synoptic materials is on the whole very much greater than modern scholarship has tended to assert.

The present work is thus an important step in the direction of defining, once for all, the approach to the Gospels which will best help us to restore the earliest form of the life and teachings of Jesus. Readers knowing both Greek and Hebrew will be able to see for themselves the difficulties experienced by the Hebrew

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translator of Mark. For those students who are anxious to check the theory Lindsey proposes I heartily commend to them the suggestions for further research he gives in the English introduction. If only a handful of such students carry out these suggestions I have no doubt that this work will make a contribution far greater than its modest size and stated purposes indicate.



## INTRODUCTION

The following Greek and Hebrew texts of the Gospel of Mark have grown out of an eight-year personal encounter with this fascinating book. For this reason I must ask the reader to bear with me if the remarks given here often sound like a bit of personal reminiscing.

Some years ago I came to the conclusion that a new Hebrew translation of the New Testament was badly needed, especially by the young Hebrew-speaking Christian congregations in the State of Israel. In 1951, with the aid of a couple of Israeli translators who worked from English and French texts, I completed a preliminary trial translation. This work was mainly intended to indicate the difficulties to be expected in a more serious translation which I felt must later be made from the Greek text.

It was however not until 1959 that I was able to begin the necessary research for this later stage. I chose the Gospel of Mark under the impression that it was the first of our Gospels and contained the kind of simple Greek text which would make translating relatively easy. According to the widely-held theory of Markan Priority, which I had no reason to doubt, this Gospel first appeared around 70 A.D. and although not necessarily written by the person we know from the New Testament as "John" Mark it was apparently used as a principal source in the composition of the Gospels of Matthew and Luke. According to the same theory the writers of these later works wrote independently of each other and not only used the Gospel of Mark but a second common source usually called "Q". It is also generally held that the author of the Markan Gospel must have derived much of his information from Aramaic oral sources, yet wrote his book in Greek.

Rather to my surprise the preliminary study of the Greek text of Mark turned up the conclusion that the Greek word order and idiom was more like Hebrew than literary Greek. This gave me the frightening feeling that I was as much in the process of "restoring" an original Hebrew work as in that of creating a new one. Like many a Semitics student before me, as I later realized, I won-

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dered if the Gospel might not be a literal translation from some Semitic original.

At about this time I was introduced by Mr. M. K. Moulton of the British and Foreign Bible Society to Professor G. D. Kilpatrick of Queens College, Oxford. Professor Kilpatrick, whose work on the Gospel of Matthew and on the text of the New Testament is well known, was kind enough to invite me to Oxford for a few days as his guest and to spend many hours listening with a critical but patient ear to my theories and questions. During these days he introduced me to a series of valuable linguistic studies on the Gospel of Mark made by his predecessor at Queens College, C. H. Turner, and printed in volumes xxv-xxix of the *Journal of Theological Studies*.

From Turner's articles I learned, among other things, that Mark's Gospel contained a number of explanatory passages which could best be explained by supposing that Mark had used written Greek stories but decided to annotate these here and there in an attempt to make them clearer to his readers. In the months to follow I had occasion to investigate the style of these "parenthetic sections," as Turner called them, and discovered that in at least one of the most certain of these annotations, Mark 7.3,4, the word order was far less Hebraic than the usual Markan style. The reader of these lines can easily see what is meant by turning to the Hebrew text which follows and comparing the word order of the Greek and Hebrew texts at Mark 7.3,4 with word orders in adjacent texts.

Following this lead I began to see that there were many additional phrases and expressions in Mark's Gospel which could not be translated to Hebrew without idiomatic distortion. These "non-Hebraisms," as I came to call them, sometimes appeared in the text an inordinant number of times and forced me to suspect that the writer had used a Greek text which had itself been translated quite literally from a Semitic original but that he had also thoroughly edited this text by inserting frequent expressions and phrases which were more Greek than Semitic and, in any case, were not a part of his source. This was of course a kind of redaction theory, of which there have been many connected with Mark, but it had been



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arrived at through the double observation that the Greek text usually looked as if it had been translated from Hebrew yet contained many odd "non-Hebraisms."

The next question which occupied me was whether the secondary elements of the Markan text may not have been introduced as glosses long after the author composed the book. Perhaps there once existed a Mark which was free of the redactionary phrases and explanations and, if so, perhaps the manuscript tradition would reveal the earlier and simpler story, or so I reasoned. To test this hypothesis I turned to a study of texts like Codex Bezae (D) and others in which the Markan wording differs significantly from most accepted modern editions. For a time I thought this search held some hope, for some of my "non-Hebraisms" did not seem to be present in texts apparently related to that found in Codex Bezae. Unfortunately for my theory it developed that the disappearance of the non-Hebraisms could generally be traced to the influence of Matthew and Luke. Codex Bezae and its kindred textual tradition obviously contain some old and important readings but they also show the thorough revision of the Markan text at the hands of one or more early copyists who were much annoyed at the idiosyncrasies of Mark (which become clear when compared with Matthew and Luke). The manuscript tradition knows only our Mark with all its explanations and annotations.

The next decision was one I did not really wish to make, for I saw that my search for causes was leading me into far more complicated paths than those a translator normally must take, yet there seemed to be no choice. If Mark is closely related to Matthew and Luke, as scholars have long held, it needs to be seen clearly whether or to what extent Matthew and Luke have copied the redactic material of Mark. It might just turn out that the so-called later writers have not used Mark directly but the earlier text he himself used or it might even be that they used both Mark and his source as parallel accounts. I must add that these questions seemed particularly poignant to me because I had in the end to find Hebrew equivalents for any "non-Hebraisms" which might appear if I wished to translate Mark to Hebrew.

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I therefore turned to a story-by-story, word-by-word, study of the Synoptic Gospels of Matthew, Mark, and Luke, using as my chief text the ninth edition of Albert Huck's *Synopsis of the First Three Gospels*. To my surprise it turned out that Luke's Gospel contained almost none of the non-Hebraic expressions so common in Mark! On the other hand Matthew, when copying Mark (or if copying Mark), appeared to reject about half the non-Hebraisms of Mark completely, to accept others without question and repeat them in exact Markan contexts, and to reject still others in the earlier chapters of his Gospel only to accept them in the later portions.

Having long supposed that Luke, as the non-Jewish companion of Paul, had tended to modify his text to make it more understandable to Greeks of pagan background I was even more surprised to note that the Lukan text was almost always easier to translate to idiomatic Hebrew than was Mark. After several more years of study in which this observation has been confirmed again and again, I today find my early supposition amusing, but the point is that I was quite unprepared to suppose that of all the Synoptists Luke should prove to be the best in preservation of earlier texts.

An even stranger conclusion, if this is possible, began during these early days of research to force its way into my consciousness: where Matthew was parallel to Mark and Luke in any given story or sentence *many*, but not all, of the Markan translation difficulties reappeared in Matthew in the same or a somewhat modified form, *but where Matthew was not parallel to Mark* (whether in the stories only Luke and Matthew share or in those given only by Matthew) *his text showed the same ease of translation as that of Luke*.

### *The Synoptic Problem*

Without quite realizing it, and quite without intending it, I thus found myself questioning whether our Mark could, in fact, be the principal narrative source standing equally behind Matthew and Luke in their so-called Markan portions. It looked as if Luke had universally copied more faithfully whatever Greek sources he had and that these had been translated earlier from a Hebrew source



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or sources, or at least from some Semitic document or documents so much like Hebrew that in retranslation it was impossible to tell the difference. It also looked as if Matthew had indeed used Mark's Gospel with all its redactic expressions but had rejected many of these for some reason I could not yet explain. On the other hand it was encouraging to find Matthew preserving texts fully as well as Luke in his non-Markan passages, a fact which leads one to think that Matthew was not in the habit of altering the wording of his sources without good reason.

Among other results, these tentative conclusions suggested that any significant oral influence on our Gospel records must have been made, if indeed it was ever a factor in producing the earliest records, long before the composition of our own Gospels. Actually, as later studies proved, even the redactic additions of Mark must be largely traced to *literary* rather than to oral influences.

Up to this point in my investigation I had not in fact really doubted that Matthew and Luke used Mark in composing their Gospels. It seemed clear that if Matthew had been the author of the non-Hebraisms common to his Gospel and that of Mark he would scarcely have limited their use to immediate parallels with Mark. Matthew had been influenced therefore by Mark, not *vice versa*. With regard to the failure of Luke to use any significant portion of Mark's odd expressions I theorized only that he was mainly dependent on a Greek text which was normally parallel to Mark. Indeed, if it looked as if Mark were re-writing an early text with the help of his non-Hebraisms I could see no reason why all three Gospel writers should not have known this early Greek document, however else they may have used one another. The only difference between my own results and the conclusions of most Markan Priorists lay in the necessity of my supposing that Matthew and Luke had, in addition to their use of Mark, a long documentary source which was in its main outline like Mark.

Although I was not aware of it at the time, this form of the Markan hypothesis bears a remarkable resemblance to that of the earliest proponents of the theory. These early theorists, among whom the name of H. J. Holtzmann must be mentioned as the most important,

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admitted that many phenomena of the Synoptic Problem suggest that prior to the writing of our Mark an *Ur-Markus*, or proto-narrative, very similar in extent and language to our Mark, existed and may have been used by Matthew and Luke in addition to, or possibly in preference to, our Gospel of Mark. The tendency of twentieth-century scholarship has been to see little difference between our Mark and the so-called *Ur-Markus* and therefore to deny its existence at all. Having started from the later form of the theory I had quite unwittingly returned to a kind of belief in an *Ur*-document!

### *The Minor Agreements*

Looking back on this early analysis I find it interesting to note that its main features were developed before I became fully conscious of the importance of what are known as the Minor Agreements of Matthew and Luke against Mark. These are a whole series of small "contacts" or word and phrase agreements common to Matthew and Luke but not found in Mark in parallel stories contained in all three of the Synoptic Gospels.

Let me illustrate this phenomenon by supposing that our three Synoptists had a story of Socrates making a trip to the Acropolis. To make the illustration slightly more typical we will suppose further that this story appears in exactly the same place on the outline of stories common to each Gospel. We place the texts opposite each other:

*Matthew*  
*Now* Socrates *rose*  
up *early* the next  
morning and  
*walked* briskly to  
the Acropolis.

*Mark*  
And Socrates got  
up quickly the next  
morning and  
hiked briskly to  
the Acropolis.

*Luke*  
*Now* Socrates *rose*  
up *early* the next  
morning and  
*walked* briskly to  
the Acropolis.

In the underlined words in Matthew and Luke we of course have clear evidence that if these writers have independently used Mark in writing their texts one must borrow from the other or



both must depend on some other common text as well as Mark. There is no escape from this conclusion.

Having accepted the basic Markan hypothesis that Matthew and Luke have indeed used Mark as a source yet also know a parallel document to most of Mark these Minor Agreements served as startling points of confirmation to my analysis and goaded me to a survey of their frequency and importance. I soon found that there were some hundreds of Matthaean-Lukan "contacts" of this kind scattered with fair regularity throughout the vast majority of the 78 Mt-Mk-Lk divisions or pericopae recorded in Huck's *Synopsis*. Moreover, the Agreements were not confined to common Mt-Lk words or phrases unknown in the immediate Markan parallels but could be vastly increased by the addition of (1) common agreements of Mt-Lk to leave out a Markan word or phrase, (2) the agreement of Mt-Lk to use synonyms against Markan words of different meaning in common contexts, and (3) Mt-Lk agreement in small word or phrase order against Mark.

The Minor Agreements have always been an embarrassment to Markan Priorists, especially to those who have wanted to simplify the theory by rejecting *Ur-Markus*. This desire is altogether praiseworthy for it would certainly make for a neater theory if we could limit the main sources of our Gospels to one known source and one unknown one, to Mark and to Q. Yet amusingly enough it is often the theorists who demand such simplification who in the end arrive at far more complicated source theories than the earlier *Ur-Markus* advocates.

A case in point is that of B. H. Streeter, whose book *The Four Gospels* (1924) is the classic statement of the Markan hypothesis. Streeter, whose teacher William Sanday tried to explain the Minor Agreements as due to the existence of a "recension" of Mark possessed by Matthew and Luke which was not quite like our own, broke with his master and insisted that Matthew and Luke knew no other Mark than ours. Explaining many of the Minor Agreements as due to copyist harmonization or to independent correction by Matthew and Luke he was obliged to avoid discussion of the vast majority of the Agreements and to contradict many of the

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accepted rules of textual criticism which he himself normally espoused. Despite this he wound up *using a number of the Agreements as certain evidence of a proto-narrative* which, he claimed, was known only to Luke and which he called Proto-Luke. *Ur-Markus* was thus thrown out the front door only to return in a different form through the back door and we are treated to the amazing performance of an excellent scholar who one minute insists that the Mt-Lk Agreements are "Minor" and unimportant and the next insists that *a few of them* give hints of an earlier document known only to Luke.

For me the Minor Agreements immediately opened the fascinating possibility that even without an understanding of the Markan redaction and the retranslation-to-Hebrew control parts at least of the earlier proto-document known to our Synoptists could be restored. Moreover it was now possible to locate a Minor Agreement by simple observation of the Greek texts and to test it for its Semitic background to see whether the Proto-Narrative (I have come to call it PN) was indeed a highly literal Greek translation of a Semitic original.

### *The Importance of the Minor Agreements*

Both of these possibilities may be illustrated by examining the opening verse of the Mt-Mk-Lk story of the paralysed man (see Mk 2.1-12 and parallels). Let us translate the Greek text to a very literal but unidiomatic English:

Matthew	Mark	Luke
and <i>behold</i> they were bearing to him a paralytic <i>on a bed</i> cast	and they are coming bearing to him a paralytic  carried by four	and <i>behold</i> men bearing  <i>on a bed</i> a man who was paralysed

The agreement of Mt-Lk against Mark in "behold" and "on a bed" is clear. Moreover, Mt-Lk agree to use "and behold" or



simply "behold" four other times against Mark (see parallels to Lk 5.12; 8.41; 9.30 and 22.47). Indeed, the absence of this expression in narrative in Mark stands in strong contrast to its frequency in Matthew and Luke; Mark's redactic discarding of the phrase in narrative contexts (he does not completely discard "behold" in sayings contexts) is clear. *Kai idou* is certainly a Hebraism, being common in Biblical Hebrew but apparently unknown in Mishnaic Hebrew. The Lukan version is capable of immediate word-by-word restoration to Biblical Hebrew. Each element shows the underlying Hebrew idiom. "And behold" is the *narrative* usage of the idiom and is not to be confused with the asyndetic "behold" of Hebrew speech. "Men bearing" gives the normal Hebrew word order in which the present participle is preceded by the noun. If we drop the relative "who," which the Greek translator may have inserted for Greek taste, we have אִישׁ מְשֻׁקֵּק which is the kind of expression emphasizing "man" we would expect at the beginning of a Biblical story. A word-by-word translation into Hebrew would thus give the idiomatic הִנֵּה אַנְשִׁים נוֹשְׂאִים עַל מִשְׁקָה אִישׁ מְשֻׁקֵּק. The versions of Mark and Matthew cannot so be treated (see, for instance, their Hebrew equivalents in Delitsch's Hebrew New Testament).

It is clear that Matthew is dependent on a text like Luke (if not Luke) but is also so influenced by Mark that the more Hebraic sentence of his other text has been lost. Thus he recognizes Mark's use of *pherontes* as equivalent to "bring," notes Mark's discarding of "and behold" and improves on the Markan "they were coming bringing to him" by using the imperfect of a verb meaning "to bring to."

This is not the place to go further into what details are available to the student who begins to take the Minor Agreements seriously and uses them as positive signs of an earlier narrative. Suffice it to say that my continued investigation of this phenomenon has led me to the following conclusions, most of which can be seen even in the extremely limited example given above:

1. The Minor Agreements help to clarify the strong dependence of Luke on a non-Markan text.

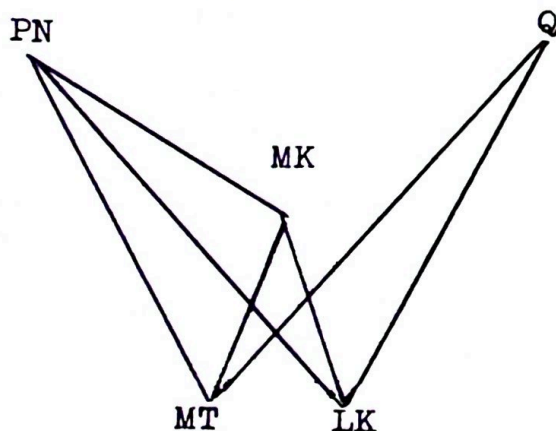
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2. The Minor Agreements help to clarify the redactic methods of Mark, for they show us exactly what some of the words and phrases are which Mark rejects and we are able to study his replacement terms and expressions in these cases.

3. The Minor Agreements help to clarify the methods of Matthew when faced with more than one parallel account: it is clear that he combines his texts by alternately choosing phrases, first from one text and then from the next, with the result that he achieves a kind of *interwoven* effect. We may quite rightly call this Matthaean achievement a Weave Effect, though we must not suppose that Matthew's text alone can be described in this fashion; Mark's redactive methods produced a similar effect.

4. The Minor Agreements help us to clarify the nature of the early narrative which apparently lies behind all the Synoptic Gospels. This proto-narrative is certainly best seen in Luke but can be partially seen in Matthew in his Minor Agreements with Luke in Markan contexts and may appear in Matthew's highly Hebraic texts which are consistently found in non-Markan contexts. This undertext shows some signs of annotation and editing by a Greek writer but apparently preserves within it a highly literal Greek translation of a Hebrew original.

### *A Diagram of the Analysis*



At this point in my investigation I had, then, reached the following



conclusions as to the dependence and interdependence of the Synoptic Gospels: Matthew and Luke independently use Mark and Q but also use a proto-narrative from which Mark has descended. This hypothesis may be diagrammed as above.

There is, of course, one important point which such a *stemma* does not include. It does not include the fact that in the Triple Tradition, as contexts which are common to Mt-Mk-Lk are sometimes called, there is a great difference between Matthew and Luke as to the *amount* of their respective dependence on Mark. As already noticed the text of Luke turns out to be Semitically better than either Mark or Matthew in the Triple Tradition and one might well ask why it should be supposed that Luke knew Mark at all. To answer this question we must discuss the fundamental reason the theory of Markan Priority has so long held the field.

### *The Markan Cross-Factor*

Using a Synopsis like that of Huck we find that our Synoptic Gospels share about 77 pericopae and place 60 of these in the same order. Of the remaining 19 Triple Tradition stories Mt-Mk agree in the placement of 9, Mk-Lk agree to place 8 in their common order, while Mt-Lk do not agree against Mark (but see preface, p. XV). In other words, there is a great measure of agreement in the placing of Mt-Mk-Lk pericopae.

Matthew and Luke also share 42 pericopae which are not represented in Mark, usually referred to as Q or as at least part of Q. These units are *in only one instance* fitted into the same place in the relatively common story order of Matthew and Luke. This one common order agreement occurs near the beginning of each Gospel and this fact, along with the fact that the 42 pericopae (or Double Tradition) seem to share a kind of *general* order in Matthew and Luke, leads to the assumption that Q was a document that had a certain order of pericopae. The seeming lack of order of these 42 pericopae is therefore probably caused by the dramatically disparate insertion of these by Matthew and Luke into their

outlines. This in turn suggests strongly that Matthew and Luke are working independently. It also clearly suggests that the order of Mark has had something to do with the order in Matthew and Luke in Markan contexts.

Each of the Gospels also has one or more "unique" pericopae, that is, pericopae divisions which are attested in only one Gospel. Of such pericopae Mark probably has only one, but Matthew has 27 and Luke 43. For the most part these unique pericopae do not differ in style or Semitic overlay from either the Double Tradition or the Triple Tradition. This argues that at least Matthew and Luke have extensive extra-Synoptic sources and can therefore easily have possessed parallel written sources. For this reason the interdependence of our Gospels can never be argued from the evidence of parallelism alone; it may well be that the parallelism of two Gospels is to be understood as due to the use by two writers of parallel documents. Nevertheless the unique pericopae of each Gospel do not help us in determining the *patterns* of any interdependence to be seen between our Synoptic writings. For this we must return to the Double and Triple Traditions.

As we have seen it is without doubt of major significance that the Triple Tradition shows us that *where Mark is present* Matthew and Luke largely agree on pericopae order. The Double Tradition shows us that Matthew and Luke have not been influenced by each other in the matter of story-order.

Now from such evidence we would expect a great deal of verbal similarity between Matthew and Luke in the Triple Tradition and much less in the Double Tradition. *Just the opposite, however, is true.* In the first group Matthew and Luke are rarely identical in wording for more than a few word or phrase units. In the second group Matthew and Luke show such a high verbal identity in about two-thirds of the common verses that we have to suppose one author is copying from the other or both are copying with great fidelity from some common document like the hypothetical Q.

Let us try to compress this observation into the least number of sentences possible.

1. The Triple Tradition shows close agreement between Mat-



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thew and Luke in pericopae order but low agreement in verbal identity.

2. The Double Tradition shows little agreement between Matthew and Luke in pericopae order but high agreement in verbal identity.

For want of a better name, let us call this observation the Markan Cross-Factor. It has four elements, all of which must be explained in any adequate Synoptic theory. Let us indicate the observation in the following way:

*Mt-Lk in Triple Trad.*

Close pericopae order

Distant wording



*Mt-Lk in Double Trad.*

Distant pericopae order

Close wording

The reason we use the expression Cross-Factor is evident. The reason for calling the Cross-Factor Markan is of course due to the fact that it is only the presence of Mark which distinguishes the Triple Tradition from the Double Tradition. *It is obvious that the Gospel of Mark is somehow responsible for the particular pattern the evidence takes and the only question is how.*

Although it is not clear from the history of the Synoptic Problem who first encountered the facts behind this Markan Cross-Factor it is perfectly clear that something like it was recognized by Holtzmann and other Markan Priorists and led to the two-source theory of Mark and Q. The Markan Cross-Factor, if not adequately explained, can by itself destroy the finest Synoptic theory of sources. The advantage of the Markan hypothesis is that it comes extremely close to supplying an adequate explanation of the Markan Cross-Factor. Let us see how it does so.

Markan Priority states, first, that in the Triple Tradition the source of Mt-Lk is Mark, and, secondly, that in the Double Tradition the source of Mt-Lk is Q. Matthew and Luke look at their copies of Mark and decide to follow the Markan outline. Into this they interlard Q pericopae, and, because they are working independently, they almost never happen to drop a Q story into the same slot in their Markan outline. This part of the theory is almost unassailable; if it is not correct only some equally ingenious theory will do.

However, in the problem of the varying verbal identities Markan Priority is weak. Why do Matthew and Luke treat Mark's pericopae order with respect but his wording like a rejected wife? Actually the Mt-Mk verbal identity in parallel is about 75%, the Mk-Lk nearer 50%, and Markan Priorists can easily explain this percentage variation by saying that since Matthew and Luke are using their sources independently it just happens that Matthew treats Mark with more respect than Luke. But, if this is so, how does it happen that the use of Mark separates the wording of Matthew and Luke from each other so dramatically that in Triple Tradition contexts their difference in verbal identity *in the same parallel story* (and often *sentence*) is often as high as 60%? It is, on the other hand, perfectly clear that Matthew and Luke are capable of copying a non-Markan passage word by word for many sentences, for we often see this in the Double Tradition.

If it be true that Matthew and Luke independently use Mark and Q the only reasonable answers to these questions are two: either (1) Matthew and Luke have independently come to the remarkable conclusion that (a) Mark's pericopae-order is excellent, (b) Q's pericopae-order is poor, (c) Mark's wording is bad, and (d) Q's wording is often splendid, or, (2) Matthew and Luke have some mechanical reason, such as a better parallel text to Mark, for diverging verbally from each other in Markan context. The first of these explanations unquestionably taxes the credibility of any student of ancient texts. If there are other reasons for accepting the second explanation it is certainly to be preferred.

It is at this point that Markan Priority needs a helping hand and the Minor Agreements, if used as indications of the knowledge by Matthew and Luke of a parallel source to Mark, may be said to provide a corrective to the Markan hypothesis. Such a correction fulfills the need to treat both the Minor Agreements and the Markan Cross-Factor seriously. This is not in essence a retreat to the belief that Matthew and Luke knew a different recension of our Mark than we have today or an *Ur-Markus* instead of our Mark but the recognition only that some written document parallel to most if not all of our Mark was used *along with Mark* by Matthew and Luke.



*The Hypotheses of Augustine and Griesbach*

Various attempts have been made in recent years to revive the Augustinian and other early solutions of the Synoptic Problem. In his *De consensu evangelistarum I*, Augustine writes that Mark depends on Matthew, and Luke on Matthew and Mark. Late in the eighteenth century J. J. Griesbach, while not the first to propose the theory, suggested that Luke had used Matthew in writing his Gospel and that Mark combined both Matthew and Luke at a later time. The Augustinian theory was, until recent times, the accepted teaching of Roman Catholic scholars. The Griesbach theory was widely held by scholars in the nineteenth century and was largely supplanted by the theory of Markan Priority only at its end. A modern defence of the Augustinian hypothesis may be found in B. C. Butler's *The Originality of St. Matthew* (1951) and of the Griesbach solution in W. R. Farmer's *The Synoptic Problem* (1964). It may be helpful to note in passing whether these theories adequately explain the Minor Agreements and the Markan Cross-Factor.

Let us take the Griesbach hypothesis first. If Luke has used Matthew, and Mark has combined Luke and Matthew, all one must say about the Minor Agreements against Mark is that Mark just happens to avoid writing down many small words and phrases found in both Matthew and Luke. This explanation is unquestionably an impressive point in the Griesbach solution. When, however, the Markan Cross-Factor is applied to the theory immediate difficulties appear. The principal problem lies in the attempt to make Luke dependent on Matthew *before* Mark uses both of them. Luke must look at Matthew and *decide to treat* the Triple Tradition material completely differently than the Double Tradition, yet he does not have Mark to help him know where the Triple Tradition *is yet to be*! Even if we grant that Luke has decided for some unexplained reason to treat part of his material from Matthew as worthy of careful word-copying yet almost never to be put where Matthew puts it and to treat another great part of Matthew as if the order is usually good but the wording mainly unacceptable

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we have to imagine Mark managing to record *only* those portions in Matthew and Luke which are verbally distant. By what streak of genius did Mark succeed in avoiding all those word-by-word parallels of the Double Tradition? To ask the question is to point up again the central fact that somehow *the presence of Mark has produced* the Markan Cross-Factor and the probability is that Mark must precede at least one of the other two Synoptists in any solution which is to meet all the conditions.

It is obvious that the advocate of the Griesbach theory can escape this criticism only if he can prove that the Markan Cross-Factor is not an accurate statement of part of the Synoptic evidence.

The Augustinian hypothesis can explain the Minor Agreements about as well as the Griesbach theory and can explain much of the Markan Cross-Factor far better. Mark can be said to be abridging Matthew by selecting only certain pericopae from him (although in verbal ways Mark must be said to have *expanded* most of the chosen pericopae since his parallel stories are almost always longer than Matthew's) and Luke, by using both Matthew and Mark, can be said to be choosing now the wording of Matthew, now that of Mark. Where Luke sees Matthew and Mark agreeing on pericopae selection and order we may imagine that he finds it difficult to combine their verbal dissimilarities but easy enough to follow their normally double pericopae order. When we come to the Double Tradition it is easy to say that the high verbal identity is the result of Luke's having had to choose from one text only.

Obviously the Augustinian position is strong. The only flaw of importance appears to be in the failure to explain Luke's treatment of the Matthaean pericopae order in the Double Tradition. We have to ask why Luke so persistently refused to place the Double Tradition where Matthew did. Luke gives his Double Tradition in blocks, as Streeter said, while Matthew often does the same but just as often scatters bits and parts of this material in contexts which, when compared with those of Luke, appear to be far less original. How did Luke manage, for instance, to pick out Mt 24.26,27, 24.37-41, 10.39, 24.40, and 24.28 and give them in the



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remarkable form they occupy in Lk 17.22-37? Or how can one say that Luke has built Lk 14.25-35 out of the fragment in Mt 10. 37, 38 or Lk 15.1-10 out of the fragment in Mt 18.12-14? Augustinian advocates would do well to take a leaf from the Markan Priorists at this point and simply say that there is no need to claim direct borrowing of the Matthaean Double Tradition sections by Luke.

So far as the Markan Cross-Factor is concerned we can see that the Augustinian theory comes much closer to a solution than the Griesbach hypothesis for the simple reason that Mark is placed chronologically *before* one of the Synoptists. If someone should feel inclined to reverse the roles of Matthew and Luke in this kind of solution (we shall note later that W. Lockton did just this) exactly the same estimate could be made; the problem would come only in the strange disparate placing of the Double Tradition. At this point the Markan Priority supposition that Matthew and Luke have a common non-canonical source remains the most adequate explanation.

Once again we are obliged to note the failure of all theories which try to explain too much by supposing parallel words and passages invariably mean direct dependence of one Gospel on another. The unique pericopae of Matthew and Luke suggest there is no reason to adopt this doctrinaire stand. The problems of the Double Tradition indicate the same thing. Even Streeter's late-born Proto-Luke shows that the fear of many lest an Ur-Gospel be called upon to explain such phenomena as the Minor Agreements is exaggerated. The simple truth is that no theory of literary *interdependence* can alone cover all the Synoptic suggestions of *parallel* sources.

However, just as wrong are all attempts to avoid the evidence for direct interdependence in our Gospels. A few theorists have supposed that each of our writers is independent of the others. The Markan Cross-Factor suggests something quite different. It suggests that somehow the Markan text has influenced one or both of our other Synoptists and brought about the verbal hiatus between their texts. Some kind of direct interdependence is indicated and, if possible, it must be discovered.

*Questions Not Answered*

From a number of the evidences I described earlier it may appear surprising that nearly three years passed from the time I began my investigation of the Markan text until it even occurred to me that the relationship between Luke and Mark might be held to be just the opposite, that Mark may have been using Luke rather than Luke Mark. I had, for instance, considered the possibility that Mark may have used Matthew's Gospel but had rejected this idea for reasons stated earlier. My failure even to ask whether the Mk-Lk relationship had been correctly apprehended undoubtedly stemmed from the fact that I was insufficiently aware of any serious contenders to the theory of Markan Priority and was also probably due to my predilection to think of Luke as the Gentile Christian modifier of the earlier Gospel sources, an idea I must have picked up long ago in the usual ways of untested deduction.

For instance, the fact that Luke preserves a Greek text which normally retranslates easily to Hebrew and almost always fails to give even a hint of an expression which could be interpreted as the remnant of a Markan non-Hebraism should have led me to suspect that Luke is uninfluenced by Mark and derives his usually excellent translation-text directly from a proto-source. I should also have asked why a writer like Mark, who enjoyed re-writing as much as he did, should not have been deliberately changing the wording not only of his proto-narrative but also of Luke, thus becoming the creator of the strange verbal distance between Matthew and Luke in the Triple Tradition material.

It is true that it is commonly supposed that of two parallel texts showing interdependence the shorter is the probable original, and it is argued therefore that since Luke and Matthew are the longer Gospels they must derive from Mark. Apart from the fact that an author *may* abridge another's book as well as expand on it, the difficulty with this contention is that Mark's *pericopae* are almost always *longer* than those in Matthew and Luke (notable exceptions are several of the Mk-Lk common *pericopae* in which Mark and Luke disagree as to placing) so that the argument may said to be



good only if we are talking about the length of the book but poor if we are talking about pericopae length.

Another question which I had overlooked was why the Minor Agreements are, after all, *minor*. It is true that the use of the word "minor" appears to have been first applied to these Mt-Lk agreements against Mark by Streeter, who was unquestionably anxious to deprecate the importance of these phenomena, and it is true that in many instances, as in the "and behold" illustration used above, the value of the Minor Agreements is far from minor in telling us what the exact usages of the proto-text was. But it is also true that we rarely have more than two or three words in the Agreements. If Matthew and Luke are using Mark and finding his text in comparison with PN so highly redacted that they must break with it in from 25% (Matthew) to 50% (Luke) why is it that in spite of this they do not have many more long verbal agreements against Mark such as those, for instance, in their parallels just following Mark 1.8? Does the fact that they independently correct Mark from another text sufficiently account for these literary characteristics?

In other words, if we say that Luke has this highly consistent Hebrew-Greek style while Matthew seems to be weaving together Markan redactic phrases and PN expressions is it not more likely that Mark has redacted the earlier text best preserved by Luke and that Matthew is the *only* "corrector" of Mark? If this were true we would not have to burden our imagination with the idea that *two* authors working independently have more or less hit on the same method of working with Mark, namely correcting his text by that of an undertext. The "minor" aspect of the Agreements would then be due to the habit of Matthew to accept both the pericopae order and wording of Mark while more critically treating the last by introducing as a matter of methodology short expressions from the proto-source or dropping a good many Markan redactic phrases in deference to the undertext.

### *The Priority of Luke*

I now see that I should have thought this way, but the fact is that

I did not. As so often in research when an odd experiment or observation suddenly throws light on something quite unrelated to the original purpose of the study, so it struck me suddenly one day as I was investigating a certain Markan stereotypic expression that one of the passages containing this stereotype could only be explained if one supposed that Mark was using Luke and not *vice versa*. (I have written in some detail on the results of this experience in an article entitled "A Modified Two-Document Theory of the Synoptic Dependence and Interdependence" in *Novum Testamentum* (Vol. VI, Fasc. 4, 1963, pp. 252-257)) but I must here describe the evidence which led me to this strange conclusion.

I was working in a little rock-and-plaster building attached to the house our family had rented near the Sea of Galilee so that I could be free to work on the translation of Mark. For a long time I had been aware that Mark seemed to love certain expressions which he apparently fastened on to while editing his work and forthwith proceeded to use so often that they became stereotypes. Some of these had first been noted because they seemed to be non-Hebraic. On this particular night of February 1962 I happened to have run across several instances of the Markan stereotype *kai elegen, elegon*, "and he was saying, they were saying," while examining a chapter in Mark. I decided that the time had come to have a closer look at this phrase.

Besides the frequency of this expression what had long surprised me was its Imperfect form, for to judge by the Septuagint (LXX) the Greek translator of Hebrew, in his literalism, tended to pick out an Aorist equivalent in rendering the Hebrew verbs in narrative tenses. The normal rendering of a Hebrew verb of saying when it has a past meaning is the Greek *eipen*, "he said." It is perfectly true that in Attic Greek the Imperfect *elegen* has the same meaning in Greek narrative, but it still seems odd in "translation Greek."

Opening my Moulton-Gedden *Concordance to the Greek Testament*, which I had found to be fully as indispensable as a Greek Synopsis, I checked through all the occurrences of the *elegen-elegon* usage. There were at least 48 in Mark, 11 in Matthew, and 21 in Luke. Since Mark is only about half the length of either



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Matthew or Luke this meant that Mark had used the expression at least *five times* as often as Luke and *nine times* as often as Matthew. But Mark's usage was stranger still, for he had employed the form more than *thirty-two* times in chapters two to seven of his Gospel. In this he presented a striking contrast to Luke who had scattered the usage neatly throughout his work and appeared to have used it to give variety to his more normal *eipen*. Moreover, out of a total of nearly seventy instances Luke and Mark had never agreed to use the expression in parallel *except twice*, while Matthew and Luke had *never* agreed to use it against Mark. From these facts it appeared certain that all the writers must have treated the usage as editorial. It was surely not a part of PN or Q.

Had I bothered at the time to check the use of Mark's favorite historical-present *legei-legousin*, "he is saying, they are saying," meaning "he said, they said," I would have been even more surprised. Luke uses *legei* four times but Mark uses *legei-legousin* sixty-seven times and Matthew thirty-six times. In parallel to Mark's uses Matthew and Luke *agree* to write *eipen* thirteen times, Luke doing so on his own sixteen times more and Matthew adding five instances of his own as well. As with so many expressions, Matthew agrees in the form eleven times in exact parallel with Mark but Luke *never* agrees to use *legei* opposite Mark alone. Moreover, Matthew and Luke, who so often agree in these small words against Mark, *never* so use *legei*. In other words, neither Matthew nor Luke is opposed to the historical-present of *legō* on principle, Matthew obviously copying it sometimes from Mark or often using *eipen* to replace it from the undertext (as shown by the *eipen* agreements with Luke), and Luke acting as if he has *never* seen *legei* or *legousin* in Mark or his proto-sources.

Thus Mark uses the *legei-legousin* and *elegen-elegon* expressions a total of at least *one hundred and fifteen* times, yet, although Luke is not opposed to either usage (total of twenty-six times), the two writers do not manage to get together in parallel usage of these terms *except twice* out of a total of *one hundred and forty-one* instances of usage. In view of the sentence-by-sentence parallelism existing between Mark and Luke for over three hundred common

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verses the only possible explanation of this disparate use of the above terms is that *one of the writers is deliberately avoiding the usages* at points where he sees the other writer employing them.

As noted above, I did not have the second part of this evidence before me but from the *elegen-elegon* forms alone it was perfectly clear that some writer was adopting this deliberate, almost capricious, way of dealing with his sources. For me the most likely candidate for such a post was, of course, our Mark, for he was the author whom I had seen constantly replacing words in his source by non-Hebraisms and stereotypes and adding parenthetical explanations which were less Semitic than his usual text. Yet it did not occur to me at the time to suppose that the simplest explanation of these phenomena was to imagine Mark using Luke rather than *vice versa*.

What did shake me loose from my preconceptions that night was the discovery, while tracking down the Mt-Lk parallels to Mark's *elegen-elegon*, that in Mark's account of Herod's reactions to Jesus' preaching (Mk 6.12-14) there were four occurrences of this Markan stereotype, and this in the space of only *three* short verses, and that there was a Mt-Mk-Lk relationship that was inexplicable on the grounds of the belief that Luke had used Mark. Matthew's text, which was shorter than Mark and far more Hebraic, appeared to show in his Minor Agreements with Luke a pre-Markan text. Luke offered a text which began more or less like that of Matthew but soon departed from normal translation Greek. Matthew told a straightforward story about the tetrarch Herod in which Herod showed absolute certainty in his decision that Jesus was John the Baptist returned from the dead. Luke's involved story said that "it was being said by some" (an improbable kind of indirect statement in translation Greek) that Jesus was John risen from the dead and "by others" that he was Elijah and by still "others" that he was an ancient prophet who had risen from the dead but that Herod said that he had "be-headed" (from a compound Greek verb for which no verbal equivalent exists in Hebrew) John and "wanted to see" Jesus. In Matthew Herod is *certain*, in Luke Herod is said to be "*confused*."



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The remarkable thing about Mark is that he uses his *elegan-elegon* stereotype to render the same idea in Luke's indirect discourse about the rumors, yet when he comes to the end of the story Mark says that Herod said, "John whom I beheaded, he has risen." In other words, Mark *combines* the story of Luke's *confused* Herod with a story of a Herod who is *certain*!

I looked again and again at the texts, not being able to believe my eyes. The normal way Markan Priorists explain the section requires the exegete to say that Matthew and Luke have independently taken from Mark's text what they each want. Such an explanation was for me simplistic, if for no other reason than that Matthew and Luke both manage to show their knowledge of a text other than Mark through at least three Minor Agreements of order, phrase, and grammar. But the text of Matthew was also so Hebraic in linguistic structure and meaning (see my *Novum Testamentum* article for the details) that I could not imagine how Matthew could derive such a text from Mark. On the other hand Luke's text was, quite unusually, non-Hebraic and was suspiciously like his story a few verses below (*cf.* Lk 9.8 with Lk 9.19!); it very much looked as if Luke had been unhappy with the original story and had re-written it with the help of the story of Peter's Great Confession.

I again reflected on the way I had come across the passage: all I had been doing was chasing down a Markan stereotype and had not even had the interest to reflect on what this stereotype might tell me about the Mk-Lk relationship. It was thus a secondary Markan editorial expression which had led me to a passage where Mark appeared to indeed be working over another text, but this text was in turn an apparently reworked text and known to us as Luke!

For me that night of February 14, 1962, there was no escape. Either Mark had combined the texts of Matthew and Luke or he had combined the text of his proto-narrative with that of Luke. There were excellent reasons to reject the first alternative. The only possibility was the second. Mark had used Luke's text in writing his Gospel!

*Confirming the Priority of Luke*

My good wife was, I fear, the first to suffer from this Eureka experience. She was asleep when I entered the ancient bedroom we shared and woke her up to tell her what I had concluded. It is to her credit that she said little to her slightly wild-eyed husband and yet managed to convey interest in what must have seemed to her the most unimportant idea anyone had ever had at midnight. It was days before I completely calmed down.

At the time my knowledge of the history of the Synoptic Problem was extremely little. I was not even aware that any reputable scholar had ever suggested that Mark depended upon Luke. Perhaps this was fortunate, for I now began to explore any source available to see if anyone had ever suggested that Luke was the first of our Gospels. I was not particularly successful in this at first, mainly due to the limited library facilities in Israel, but after some time I found in A. H. McNeile's *Introduction to the Study of the New Testament* (Oxford, 1953) a note of special interest. The note (p. 64) stated that W. Lockton in the *Church Quarterly Review* of July, 1922, had proposed that "Mark was formed out of Luke, the earliest Gospel, and Matthew out of both Luke and Mark." This was all, the barest reference, and of course I was thousands of miles from the nearest copy of the *Church Quarterly Review* which is published in Great Britain.

Several months elapsed before I was able to get an English friend to read the article and send me a resume of its argument. In the meantime I began to use my Concordance and Synopsis with an eye to any evidence to confirm or challenge my new discovery. The work was slow, but positive evidence, particularly some related to the order of various pericopae, began to accumulate.

As an example I may cite the Markan placement of the Beelzebul Controversy and its related pericope, the Pharisees' Accusation (Mk 3.20-30). These pericopae appear in Mark at exactly the same place in the Triple Tradition outline at which Luke gives his first long series of Q stories (the so-called Little Interpolation of Lk 6.20-8.4). Matthew gives the Pharisees' Accusation in both 9.32-34



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and 12.22–24: this is, like other doublets in Matthew, one of the best proofs that Matthew sometimes quotes a passage from Q when out of context with Mark, then repeats the same story with Mark in a Markan context and thus shows his double dependence on Mark and Q. In 9.32–34 Matthew is completely out of Markan context, but in 12.22–24 he is clearly following the order of Mark. In both instances Matthew shows acquaintance with these pericopae through a text like that of Luke and in the second instance, when he is in Markan order, he shows his usual dependence on both Mark and the other text by interweaving the two.

Streeter insisted that the two pericopae of Matthew and Mark at Mk 3.20–30 are less original than their form in Lk 11.14–23 and he supposed that Mark had a tradition which, at this point, was an “overlap” to Q. A Hebrew analysis of the Lukan form confirms Streeter’s first contention: the word order and idiom of the Greek text are distinctly Hebraic (with the exception of verse 21 and 22 which cannot quite be translated word by word to good Hebrew).

However, if we suppose Mark to be using Luke there is no need to postulate an “overlap” here. Mark sees Luke departing from PN to insert his Little Interpolation material. Mark reads through the Lukan section (Lk 6.20–8.4) but sees only what he is interested in, the fact that Jesus and John the Baptist are being criticized (Lk 7.33, 34). John had neither “eaten bread nor drunk wine” but the people said he “had a demon.” Jesus, on the other hand, had both “eaten and drunk” and they capriciously said he was a glutton (*phagos*) and winebibber.

This reminds Mark of another story in which Jesus was criticized: the accusation that he was in league with Beelzebul. He is also reminded of the story of Jesus’ mother and brothers who try to get to see Jesus (Mk 3.31–35). He then turns to the story of the Beelzebul Controversy in Luke 11.14–23, noting various texts in and around this passage (including Lk 12.10 and even 14.1 as we shall see). What he then decides to do with these scattered materials involves what to us is certainly the strangest of procedures but is nonetheless perfectly obvious. Let us watch him as he works.

First, Mark picks up some expressions found in Lk 14.1 where it is said that "he came to a house (*eis oikon*) of a certain ruler of the Pharisees... to eat bread (*phagein arton*)." Mark thus begins his story of the Accusation by writing: "And he came to house (*eis oikon*, found in this form only here and in Lk 14.1) and the crowd again came together so that they were not even able to eat bread (*arton phagein*)." The Pharisees (as "scribes") will be introduced shortly.

Secondly, Mark recalls that the mother and brothers had been unable to get past the crowd to see Jesus. He therefore suggests that his relatives heard that Jesus could not even eat because of the crowds and so set out to "take hold of him, for they said (*elegon*), 'he is beside himself'" (*ekseste*, a non-Hebraism found only in II Cor 5.13 and here in our literature). Because Mark has introduced the family in this way he gives the later story of the mother and brothers *immediately* after the Beelzebul Controversy, against Luke's order which shows the story somewhat later (Lk 8.19-21). The family thus "sets out" to "get hold (*krateō*, a Markan stereotype)" of Jesus, saying "he is beside himself," and when they finally come to where Jesus is they find him in a house and stand "outside" asking to see him. Luke's distant parallel (Lk 11.14) and Matthew's double introduction of the Accusation (Mt 9.32 and 12.22) have nothing about a house, the impossibility of eating bread, or the added supposition of the family that Jesus has gone mad.

Thirdly, where Luke says only that "some" in the crowds accused Jesus of using the power of Beelzebul to cast out demons Mark identifies the "some" as "the scribes," and Matthew, both in 12.24 and 9.34, makes the identification "the Pharisees." Rudolf Bultmann, in his *The History of the Synoptic Tradition* (1963), noted this progressive identification and that it was more to be found in Matthew and Mark than in Luke (pp. 52, 53) but strangely failed to see the bearing of such an observation on the theory of Markan Priority which he espoused. In any case, since the phrase "scribes and Pharisees" is a fairly regular linkage in both Luke and Mark, as well as Matthew, it is clear that Mark may have made the scribal



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identification due to the influence of Luke 14.1, where "Pharisees" appear.

Fourthly, while Matthew and Luke agree that the only charge against Jesus in this pericope is that he casts out demons "in" (a Hebraism meaning "by the agency of," cf. Bultmann, *op. cit.*, p. 13) the prince of the demons, Mark adds the information that the scribes "said (*elegon*), 'he has Beelzebul (*Beezeboul exei*).'" He then proceeds to tell the story with significant deletions of material given by both Matthew and Luke, adds an expanded version of a saying found in Luke 12.10 in a far more lengthy statement, and finally adds, to close the story, "for they said (*elegon*), 'he has an unclean spirit (*pneuma akatharton exei*).'" Not only is Mark's secondary activity indicated by his constant insertion of *elegon* but the very additions themselves, *Beezeboul exei* and *pneuma akatharton exei*, are in exactly the same form as the accusation against John the Baptist in Luke 7.33: *daimonion exei*!

It is, of course, of much interest to us to be able to state with certitude that the most original story of the Accusation does not contain a charge of demon possession against Jesus. This was the charge against John the Baptist, the great ascetic who preached with such dramatic seriousness and color that hundreds repented by the banks of the Jordan. Such a charge may have seemed to fit the kerygmatic character of John's preaching. But the accusations against Jesus are of a different order. He is a glutton and wine-bibber, an associate of sinners, a prodigal son. Yet he has undoubted powers of exorcism, so the accusation that he works with the help of Beelzebul is an explanation ready to hand. Behind these quite different kinds of accusations the very figures of Jesus and John stand out in all their contrasts. The Markan conflated version has destroyed the original distinctions.

However, we are here concerned with the remarkable method by which a writer like Mark operates with a text or texts before him. We have in Mark an author who can survey a passage or series of passages, note all kinds of words that are the same (or nearly the same) in meaning or form, find connections between them which most people would today find far-fetched, and then re-build and

re-design a basic story with the help of these expressions chosen from distant contexts. If we ask what kind of mind this reveals, we shall not be far wrong if we suppose it is one interested in the mechanical details of writing. We are reminded of the schoolboy who wishes to write a poem and who then sits down to work out lists of words which rhyme with each other. He finds that "heat" rhymes with "feet" and "hill" with "mill" and soon he is happily composing little jingles which may, when read, suggest that their author enjoys word-rhymes but may also suggest that the writer has no special gift for poetry.

That the method of Mark is mechanical, is confirmed in the final saying he has added to the story of the Beelzebul Controversy (Mk 3.28, 29). As we learn from a comparison of Matthew with Luke, the Q original shows that Jesus answers his accusers by pointing out that no sensible leader, <sup>not</sup> even Satan himself, would work against himself. This leads him to add (not in Mark) a further argument: "if I cast out the demons with the help of Beelzebul by the help of whom do your sons cast them out?" To this he adds with obvious oratorical power: "They themselves will thus judge you!" Again he adds (also not in Mark): "Now if I by the finger of God cast out demons then has the Kingdom of God come upon you." At this point Mark returns to the story and all three Synoptists give Jesus' illustration of the strong man who is overcome by a yet stronger man.

Mark must now, however, skip over the last saying of Q ("whoever is not with me is against me and whoever gathers not with me scatters," cf. Mt-Lk) in order to introduce the saying of Luke 12.10 concerning the blasphemy of the Holy-Spirit. He apparently turns to the text in Luke, re-writes it in his typically expansive way, and finally adds to it the *elegon* note "he has an unclean spirit" in order to explain why he has used the text. Mark's normal synonym for Luke's "demon" is "unclean spirit," a use he appears to have picked up from Luke (Mk 1.23-Lk 4.33) but used often afterwards to replace "demon" (see Lukan parallels to Mk 1.26; 3.11; 5.2, 13; 6.7). Thus his *pneuma akatharton exei* is simply his replacement of the *daimonion exei* of Luke 7.33, as noted above.



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This is his method of inserting a logion about the Holy Spirit, though the original Q version clearly had nothing about either a spirit or the Holy Spirit in the Beelzebul context.

As we have not been concerned to point out the numerous Hebrew literalisms in the pericopae just discussed, so we cannot now discuss the Hebraic perfection of Luke 12.10: "Everyone who shall say a word against the Son of Man shall be forgiven but whoever has blasphemed the Holy Spirit shall not be forgiven." C. F. Burney, in his book *The Poetry of Our Lord* (1925) has given a preliminary discussion of the intensely Hebraic form of Jesus' sayings and noted in passing the tendency of Mark to produce less Hebraic forms of the sayings than Matthew or Luke, but he does not discuss this fine example. Suffice it to say that the form and idiom of Luke 12.10 show the usual Lukan faithfulness to the translation Greek of his sources.

In the Markan insertion and re-write (Mk 3.28, 29) of Luke 12.10 the concise, laconic Hebrew form and idiom has almost disappeared. The Markan editorial habits are immediately discernible, or at least several of them. There is, first, the tendency to word-redundancy. In the Lukan original "sins" and "blasphemies" are not mentioned, but Mark has both these nouns and twice uses the verb "blaspheme" against Luke's unique use. A second visible tendency is Mark's willingness to play on words. He makes out of "the Son of Man" an imitation Hebraism: "the sons of men," thus losing the basic distinction of the original in which Jesus said men could criticize the Son of Man with impunity but could not deny the working of the Holy Spirit in the call of the Son of Man (this seems to be the meaning of the saying in the context of Luke 12.8-10). Still another tendency is Mark's penchant for dramatization or exaggeration. To blaspheme against the Holy Spirit is not only not forgiveable but is an "eternal" sin and therefore will be "eternally" unforgiveable.

The Matthaean parallel also provides an excellent illustration of the way in which Matthew combines Mark with another text. Surely only the most doctrinaire attachment to some form of Matthaean Priority could propose a different way of explaining this passage.

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First, Matthew is clearly in Markan order. Secondly, the interwoven character of the long Matthaean parallel can be quickly discerned when the words or expressions of Matthew are identified as belonging either to Luke or to Mark only.

1. Like Mark: "I say to you."
2. Like Mark: "every sin and blasphemy."
3. Like Mark and Luke: "it shall be forgiven."
4. Like Mark: "to men."
5. Like Mark: "but the blasphemy."
6. Like Luke: "and."
7. Like Luke: "shall speak a word."
8. Like Luke: "against the son of Man."
9. Like Luke: "it shall be forgiven."
10. Like Luke: "to him."
11. Like Mark: "but whoever."
12. Neither like Mark or Luke: "shall speak against the Holy Spirit." Here Matthew breaks with the literal use of the verb "to blaspheme" found in both Mark and Luke but he has preserved it in his first verse. It is clear that he supposes that to "speak against" and to blaspheme are the same sin, another sign of his secondary operation.
13. Like Luke: "it will not be forgiven to him."
14. Like Mark: (in ideas but not in words) "neither in this world nor in the one to come."

Actually, as anyone can see by comparing Matthew 12.31 with 12.32, Matthew has adopted the method of conflating two versions of the same logion. The result is a doublet in which the Markan version is placed first and the Luke-like version second, but there is just enough influence of the Markan wording in the second version, and *vice versa*, to prove that the conflation is not simply a chronological copying of one version after the other but is the work of a person who has tried to understand both texts and allowed each to influence the other in his own re-writing of the two.



*Trying to Understand Mark's Method*

The discussion of the above passages has, I am sure, been tedious and I shall not add other sections of the Markan text which now began to appear to me to be explained best on the supposition that Mark had used Luke's Gospel directly. Let me only emphasize that the discovery that we actually have one of the texts which Mark used in his redaction was but a second step for me. I had observed many instances of Markan annotation and desertion of a basic Hebrew-Greek style. The great surprise for me was that Mark had used as at least one of his texts our Gospel of Luke, a canonical text of the New Testament.

As I think of this development today I wonder why another thought did not immediately occur to me: if Mark has used the Gospel of Luke could he not also have used the Book of the Acts of the Apostles? Luke the Physician is usually supposed to have written both of these treatises and, even if Acts appeared somewhat later than the Gospel, is it not probable that Mark knew both works? This question did not occur to me, however, with the result that when I later did begin to encounter numerous Markan expressions which could only be accounted for on the theory that either the author of Acts had used Mark or Mark had used Acts this discovery too came as a surprise.

Nor did I yet fully understand the love of word-play which was becoming more and more evident in the Markan re-writing of texts. Mark sees "the Son of Man" and decides to change this to "the sons of men." He sees Luke use an occasional "unclean spirit" as a synonym for "demon" and he decides to use the synonym in preference to the much more frequent "demon" in Matthew and Luke. He sees Luke use *elegen* to introduce a saying now and then, regularly refuses to copy it in an immediate parallel with Luke (yet of the two times he does parallel Luke in the use he deftly copies it when removing the Parable of the Mustard Seed from its Lukan Q context to insert his re-written version of the parable — cf. parallels to Lk 13.18, 19), but proceeds forthwith to use it nearly fifty times, often as a vehicle to introduce

some expression found in a distant Lukan passage. Luke uses the Greek word meaning "teach" eleven times in parallel passages to Mark, Mark accepting only two of these in exact parallels, yet using it himself in *fifteen* unique instances where Luke has parallel material but no "teach."

This pattern of rejecting-to-accept-and-use-otherwise-as-one-pleases is usually accompanied in Mark by a concomitant practice of replacing the rejected immediate parallel word by a synonym. This synonym is in turn, like the "unclean spirit" mentioned above, traceable to another written text. *Thus our writer looks at his immediate written source, accepts some of the words without question but tries to remember other texts which contain similar expressions or synonyms, turns (at least very often) to these passages, reads them, and then methodically uses them as supplementary material for his re-writing.*

Had I been better acquainted at the time with the midrashic method of the rabbis, I would no doubt have recognized this interest in words and word-parallels as a more or less normal Jewish literary pattern. One could give thousands of examples of just this unmodern use of texts from the midrashic commentaries. We know, for instance, that Psalm 110 was interpreted by the rabbis as a Messianic Psalm from a comment recorded in Midrash Rabbah 83 (on Genesis 38.18) but it is the method of interpretation which interests us here. In the Biblical passage Tamar asks Judah for a pledge that he will send her a kid as payment for her services, his "signet" and "cord" and "staff." Each of these words reminds the commentator of another, quite distant, Biblical verse in which the same word appears. Why the *staff*? "This is the King Messiah," says the commentator, "for it is written (Psalm 110.2), 'The Lord will send forth your *staff* from Zion'." Many illustrations which would seem even more far-fetched to the modern mind could be adduced by any regular student of rabbinic literature. We know, for instance, that although *anochi* and *ani* are simply synonyms in the Hebrew Old Testament for the pronoun "I," the rabbis saw in each use of the fairly rare *anochi* a *remez*, or reference, to God because this word was used in the first of the Ten Command-



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ments. So important was the midrashic way of thinking, that in the first century A.D. the Greek Septuagint began to be modified and equipped with special Greek equivalents of such Hebrew words in order to make it possible for Greek-speaking Jews to follow the midrashic interpretations.

Of course, the rabbis were not directly re-writing Biblical texts but then neither was Mark, at least, we may judge, as far as he was concerned. He is simply copying a well-known story, perhaps for no other reason than that he feels he has as much right to do so as anyone else. He enjoys words and their synonyms. He likes to recognize literary allusions in his sources. He sees nothing wrong with borrowing words and expressions from unrelated and distant texts if they can give a more interesting, or more dramatic, or more elaborate design to the well-known story. As for providing a *remez* to a hitherto unconnected Scriptural passage, why not? For Mark, who does indeed look like a writer well acquainted with rabbinic methods of word-play, one text is as good as another and can be used to illuminate the immediate text before him.

Connected with this observation is a further point which I insufficiently appreciated at the time. The Markan Cross-Factor demands a serious explanation for the wide gap in verbal identity between our Gospels where all three are in parallel, and this especially as regards Matthew and Luke. Mark is somehow in the middle causing this verbal gap. *Now the moment we recognize the double fact that Mark is deliberately and radically changing the exact wording of his sources, including Luke, and that Matthew, despite his dependence on other parallel texts, is greatly influenced by Mark we obviously have an explanation of the method by which Mark has caused the Matthaean-Lukan verbal distance in the Triple Tradition.* It was at this point that my earlier theories, while covering the need to recognize the existence of extra-canonical parallel sources known to at least Matthew and Luke, had failed. The supposition that Matthew and Luke have independently used Mark as their main source for order and narrative does not explain why two writers can use Q *verbatim* but fail to use Mark, at least occasionally and more regularly, the same way.

*The Confirmation of Lockton's Work*

While still trying to digest these new observations, a letter from my friend in England who had taken the trouble to write down a resume of Lockton's article in the *Church Quarterly Review* arrived. The summary was excellent and the first thing I noted was Lockton's insistence on the importance of the Mt-Lk Agreements against Mark. He had obviously collected this evidence over a period of years and had observed some hundreds of these. Indeed, when, about three years later, I at last managed to locate and acquire Lockton's three books on the Synoptic relationships (*The Resurrection and the Virgin Birth*, 1924, *The Three Traditions in the Gospels*, 1926, and *Certain Alleged Gospel Sources*, 1927, all published by Longmans, Green and Company, London) I found that he had maintained that there were at least six hundred of the Agreements. He was, quite correctly, critical of a list of some two hundred and thirty Agreements collected by E. A. Abbott in his *The Corrections of Mark* (1901) whose enumeration of the Agreements seems to have limited the work of Streeter and others on the subject. This was, of course, of the greatest interest to me for my encounter with the Agreements had yielded the same impression of their importance and magnitude.

But of even greater interest was the discovery that Lockton had noted precisely the same kind of Markan conflation of Lukan pericopae and verses I had seen and in his article had pointed out a number I had failed to see. Particularly impressive was his analysis of the Lukan parallels to the so-called Little Apocalypse in the thirteenth chapter of Mark. Noting first that Mark 13.1-37 and Luke 21.5-36 are clearly parallel accounts of the same discourse, he proceeded to point out the significant differences which under no circumstances can be supposed related to a Lukan dependence on Mark. The following verses in Mark and Luke are close enough to argue for some kind of direct dependence of one writer on the work of the other.

Mark 13. 1-9

Luke 21. 5-12

12-14

16-20



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17-19	23
24-26	25-27
28-31	29-31

But what of the other verses which differ so radically from each other even when the ideas are roughly parallel? Lockton pointed out that where the missing Lukan verses occur above *no* verbal Markan parallel of any kind can be located, but, where at least six of the Markan replaced verses appear, close verbal parallels exist in the twelfth, seventeenth, and nineteenth chapters of Luke. These parallels are:

Mark 13. 11	Luke 12. 11, 12
15, 16	17. 31
21	17. 23
33	21. 36
34	19. 12, 13

Lockton seems to have failed to notice that Mark 13.35-37 is completely absent from the twenty-first chapter of Luke but is, as Huck noted (*op. cit.*, p. 177), very much like Luke 12. 40, 38. It should be added to the list above. I later drew a diagram to aid in the presentation of these phenomena and it can be seen in my *Novum Testamentum* article. *foot note at p. 2*

Lockton's conclusions from these facts were, again, exactly those I had reached on other passages. One can explain how Mark has dropped verses and replaced them with pick-ups from the scattered contexts of Luke's Parousia material, but it is extremely difficult to understand how Luke can in any sense have used Mark in constructing his twenty-first chapter. Luke's discourse is almost exclusively a prophecy of the destruction of Jerusalem and as such hangs on the various references in the text to Jerusalem (Lk 21.20, 21-*autēn*, 24). In every instance Mark has what appears to be a replacement: once in a reference to Daniel's "abomination of desolation" (Mk 13.14), once in the borrowed verse from Luke 17.31 found in Mark 13.15, and once in a long pick-up (Mk 13.19, 20) which includes a quotation from Daniel 12.1 and some apparently lost apocalypse which emphasized the "chosen" and "the shortening of the days" in a way unknown in any New Testament

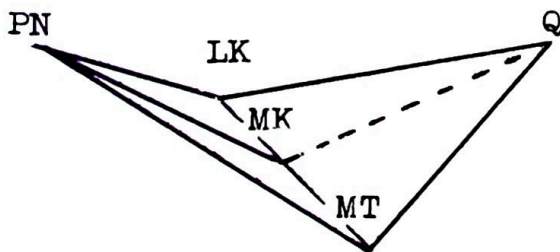
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parallels. This is a clear pattern of conflation but the more important point is that we can trace most of these conflations to literary sources which include non-Markan portions of Luke. Sometime later I came to realize that Mark 13.32, 35-37 shows also the influence on Mark of Acts 1.6, 7 and I Thessalonians 5. 6, 7.

Having found Lockton so exactly confirming my observation of the Mk-Lk relationship and the extent and importance of the Minor Agreements, it was disappointing to discover that he had in essence taken the simplistic approach to verbal and pericopae parallelism which weakens all the more common Synoptic solutions. Impressed with his success in exposing Mark's use of Luke and steady in his conviction that Matthew had known Mark, Lockton turned naturally to the explanation that the Minor Agreements could be explained if we simply suppose that Matthew used *both* Mark *and* Luke. As we have noticed this solution is the opposite of the Augustinian, and has much to commend it, but breaks down when it fails to explain the order of the Double Tradition pericopae.

### *A New Stemma*

It will be helpful now to record a diagram of the new *stemma* to which I had come.



Little explanation is needed. Luke has two principal sources, the Proto-Narrative and Q. Mark also has two principal sources, PN and Luke: the dotted line to Q suggests the possibility that Mark



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may remember an occasional Q passage (the evidence for which is slight but must be taken into account). Matthew uses Mark, PN and Q. The last two texts are constantly referred to by Matthew wherever he notices Mark's direct or indirect (through Luke) use of them.

### *Further Criticism*

In the summer of 1961, after having struggled with the problems of the translation of Mark for nearly two years, I had the good fortune to meet Professor David Flusser of the Hebrew University. We immediately found our common interest in the Gospel material and quite separate ways of approaching it mutually helpful, and we have carried on an almost constant dialogue concerning Synoptic problems for nearly seven years. I have learned a great deal from him, and in his latest book *Jesus* (1968) he has paid me the compliment of using the Synoptic solution discussed here as the basis for his own textual analysis.

At our first meeting Professor Flusser expressed surprise at my conclusions about the redactic nature of Mark. He had long taken for granted the originality and priority of Mark. However, he had recently had cause to read through one or two works which emphasized the findings of a number of scholars of the modern *redaktionsgeschichte* school. These scholars usually held to the theory of Markan Priority but saw in Mark signs of much redactic labor. That I was finding similar signs and suspecting a proto-narrative which had apparently been translated from a Hebrew text or texts bore a close relationship to both his recent reading and his own extensive study of the Jewish background of the Gospel material.

We soon discovered that our philological backgrounds were both alike and significantly different. Both of us had spent some years in the study of classical Greek texts before learning Koine Greek and Hebrew. His philological training had been more extensive than mine and was rather typically European. He found my "American methods," which emphasized tedious concordance and word

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studies, suspect. I found his "German" methods too subjective. Like many other Continental philologists he had, as I have often said in oversimplifying a bit, a tendency to look at a text critically and then say, "Aha, here is an added element in our story which cannot be original." To this, however, Professor Flusser joined an important rider in his work on the Gospels: he insisted on asking the question whether this or that passage faithfully reflected the Jewish scene of the first century. That he very frequently came up with a positive answer to his second enquiry had made him often less critical of the ancient texts than of a good many modern critical studies of the Gospel materials.

At one point we found a delightful harmony. Either of us could read to the other a Greek passage and agree much of the time on the question whether or not the passage showed signs of translation from Hebrew. A non-Hebraism in a Greek translation of this kind usually stood out "like a sore thumb" to both of us, and if it did not do so we could generally settle our differences of opinion by appeal to this or that Semitic element which enlightened the problem. Since my spoken German is impossible and Flusser's spoken English is, as the French say, *formidable* our conversations have always been carried on in modern Hebrew and we have thus had the added advantage of being able to quote with understanding to each other all kinds of Biblical and rabbinic Hebrew texts.

Flusser was not at first prepared to accept the idea that Mark's Gospel showed the extent of redaction I had found. However, he was impressed with the large number of Minor Agreements which he himself began to look at from the standpoint of their possibly greater originality. Using his backlog of experience with the Dead Sea Scrolls material and early rabbinic texts, he began to test the Minor Agreements and the Markan parallels to these and soon found a number of excellent illustrations of the secondary nature of the Markan text which had escaped me. This led him to accept tentatively some of my conclusions.

In the spring of 1962, however, when I first mentioned to Flusser the strange conclusion I had arrived at concerning Lukan Priority he was highly skeptical. This of course did not surprise me, since



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I was having trouble adjusting to the idea myself. It is to his credit that he did not allow his skepticism to override his willingness to listen to my frequent presentation of accumulating evidence. He it was who insisted that I write on my conclusions for *Novum Testamentum* and his main criticism of me was that I was too much of a perfectionist to want to write before I had all the answers. This criticism was true, of course, and it is still difficult for me to write, for there remain important questions, particularly concerning the nature and extent of PN and Q, which continue to trouble me; I can only say that, since the present work has much less to do with PN and Q than with the relationship of Mark to Luke and his other New Testament sources, I feel much less hesitation about writing than before.

I have not asked my good friend when it was that he finally admitted with some reluctance that the evidence for Lukan Priority was good, for such a question would embarrass me much more than him. I think his skepticism lasted for at least five years, and I am sure he has an occasional bout with doubt until now! In any case, using his "German" methods, he long before this began to find reasons to accept the greater originality of Luke when compared to Mark and I believe it is fair to say that his main hesitation was for long over the question whether the superior Lukan parallels may not have been due to Luke's preference of Q even while using Mark rather than to the use of Luke by Mark.

At any rate it was of much encouragement to me to note that from time to time the methods of Flusser revealed new illustrations of the secondary nature of Mark *vis à vis* Luke. One of the most interesting of these lies in a passage which few would suspect of having been influenced by Q: Mark 10.29, 30 with parallels. In the passage Jesus answers Peter's hinting question as to what the disciples may expect from their wholehearted abandonment of "all" to follow him by saying, according to Mark:

There is no one who has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the Gospel who will not receive a hundredfold

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more now in this time — houses and brothers and sisters and mothers and children and fields, with persecution — and in the age to come life everlasting.

Now (if my friend Flusser will excuse me for telling this story the way I remember his telling it to me) this text is one of those in the Gospel of Mark which Flusser had long found hard to accept as the literal and original equivalent of Jesus' Semitic saying on the occasion. It did not sound like Jesus, thought he. Jesus does not make a habit of promising physical rewards for dedication to his movement. It may be that when a disciple leaves his family he can indeed expect to have new "brothers and sisters and mothers" in the believing community, but can he expect literal houses and fields to replace those he lost? Moreover, is it usual for Jesus to call his followers to come after him for his own sake? Then the little expression "with persecutions" certainly looked like a secondary accretion.

How different the Lukan version!

There is no one who has left house or wife or brothers or parents or children for the sake of the Kingdom of God who shall not receive much more in this time and in the age to come everlasting life.

Here the problems felt in Mark are gone. There is no direct appeal to Jesus' personal benefit. No houses are promised. No fields will replace lost fields. More important still, there is not even a promise of the replacement of family. This, said my friend, is surely the original.

The clinching argument for Flusser came, however, from a Hebrew-speaking student. Writing on the passage the student drew attention to the meaning of the Hebrew phrase "to leave house." The idiomatic meaning is, of course, "to leave home," and this means to leave one's family. As soon as one notes this he sees what the Greek translator has done: he has rendered the Hebrew "house" literally, yet he (or perhaps Luke) has explained the meaning by adding "wife or brothers or parents or children". Thus the original can be reconstructed:

There is no one who has left *home* for the sake of the Kingdom



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of God who shall not receive much more in this time and in the age to come everlasting life.

Now it is clear what Mark has done. He has interpreted the house literally! He supposes that a literal abandonment brings a literal reward; therefore the disciple will receive houses and lands in place of the houses and lands he has left. That Mark has read Luke becomes probable when we note that the "wife" of Luke is gone in Mark: it was not possible even for our redacting Mark to allow more than one wife to a believer! For good measure "for my sake" and "for the Gospel" (a Markan borrow from Paul) are the replacements for the Kingdom and "with persecutions" (never found in Luke, but found in Acts) is Mark's way of toning down his own enthusiasm for physical rewards.

### *The Markan Sources for "Pick-ups"*

It was now abundantly clear to me that in the redactic habits of Mark and the non-Synoptic but parallel sources of our first three Gospels we have the principal clues to the solution of the Synoptic Problem. What remained was the investigation of the details, the individual words and phrases, which could be proved secondary in Mark. As it turned out a close knowledge of the Markan methods was of much importance to an accurate translation of the Greek text into Hebrew and in a few instances was even important in defining the exact readings of the earliest Greek text in our manuscript tradition.

Some of the Markan methods were already fairly clear to me. Here is a partial list.

1. In common with our other Synoptists, Mark occasionally lifts an entire pericope out of the accepted or Lukan order to insert it in what he feels is a better place.
2. He remains relatively faithful to the actual wording of his source but does not hesitate to make verbal changes. Very often these verbal changes are based on some unusual or different expression which he apparently picks up from a quite distant text.

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3. His change of placement of a pericope may bring him to make more verbal changes or cause him to shorten or enlarge the story, but as a rule he tries to keep the ideas and spirit of the passage.
4. Mark occasionally constructs a story from no traceable source but in all such instances, as in all his re-writing, he feels bound to borrow words from other written texts and these can frequently be discovered and traced to their source.
5. Sometimes, although perhaps rarely, the Markan text preserves a more original reading or idea than does that of Luke. Unfortunately Mark's insistence on running almost every word and phrase through his own mind in pursuit of an associative synonym or parallel, combined with his willingness to retain many words of his immediate parallel, make it extremely difficult to locate the points at which he may have preserved a non-Lukan original.

The extent of the Markan changes and the identification of the written sources from which Mark mined his borrowed expressions were tasks which still lay before me. A personal problem in this connection was my reluctance to imagine that a writer would look at a written story and then go to all the trouble involved in tracking down a seemingly parallel story or expression in a distant text. I had seen this happening in Mark's treatment of the Beelzebul and other stories, but I had the greatest difficulty bringing myself to adopt the research techniques needed to clarify whether it was necessary to investigate each verse in Mark on the suspicion that a word here or a phrase there may have been borrowed from some other than the immediate Lukan verse.

My "cure" from this attitude was a hard one. It came only through the experience of checking out, verse by verse, the linguistic phenomena of each pericope. I would read a verse through, compare it with Matthew and Lukan parallels, translate each to Hebrew (an exhausting process since it often involved tedious studies of word usage in the Septuagint and investigation of Biblical and Mishnaic Hebrew models), run through the usages of a strik-



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ing Greek word or phrase in the Concordance testing for Hebrew idiom, rarity, PN and Q employment, *etc.* It was during endless sessions of this kind that I kept "bumping into" the fact that Mark would show a word unknown to the immediate Lukan parallel but existing, for instance, in a passage in Luke which did not even appear in Mark.

So common were these last examples that I once sat down and made a list of the Mk-Lk words unknown in Matthew (there are about one hundred), then listed each occurrence in columns which indicated whether Mark were using the common word with Luke in a parallel context. I discovered that Mark and Luke use such words more than half the time in completely disparate contexts. This means that Luke's use of the given word will appear very often in a non-Markan context or story, but the Markan use of the word will stand *in place of a quite different word in the immediate Lukan parallel*. To give a control to this experiment I analysed Mt-Mk words unknown in Luke (there are about one hundred and sixty of these) in the same way. Eighty per cent of these words appeared in immediate Markan-Matthaeian parallels and the great contrast between the two lists was evident at a glance.

In the end I was compelled to admit that there was only one way to analyse the Markan redaction: one had to take any given Mk-Lk parallel pericope and look at *each word* in which Mark and Luke showed a synonymic or near-synonymic exchange, *then study* the comparative usage of the words themselves in the Concordance and Synopsis. Only then could the reason for the distinctive Markan and Lukan uses be ascertained. Invariably such studies showed that a high percentage of distinctive Markan words and phrases kept reappearing in certain New Testament (and sometimes certain Old Testament) books.

I began to keep a list of the instances in which this phenomenon was observed. It was not long before it became clear that many Markan expressions were coming not only from non-Markan portions of Luke, but from Acts, the Pauline epistles, and even from the Epistle of James. However, it was only after many months of this kind of study that I one day went over the "Pauline" contacts

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and suddenly realized that these were apparently limited to the Epistles of I and II Thessalonians, I and II Corinthians, and the Epistle to the Romans. In other words, the Pauline incidence was occurring in what is usually considered the early Pauline corpus!

Now, of course, some of this evidence is not new, especially the term-identities which are said by students to have special theological meaning. The usual explanation offered is that certain Markan-Acts and Markan-Pauline identities derive from the then prevalent and general "Christian terminology." The scholars who offer this explanation, however, also accept the theory that Luke has depended on Mark for nearly half of his material. If both these claims are true we must ask why it is that Luke has retained almost all the Markan pericopae in which the special Mk-Acts and Mk-Pauline vocabulary appears yet does not use this vocabulary in his Gospel. Moreover, if Luke is also the author of Acts how can it be supposed that he has rejected the Mk-Acts terminology in his Gospel but has picked it up again in writing Acts? Just as strange would be Luke's method if he must be imagined as rejecting many Markan words and expressions in the portions of his Gospel parallel to Mark *only to reinsert* these into the non-Markan portions of his Gospel.

In actuality it appears that scholars have been aware of only a small portion of the special Mk-Acts and Mk-Pauline vocabulary identity as bearing any significance to the Synoptic Problem. No one seems to have noted how the evidence forces the adherent of Markan Priority to suppose that Luke has deliberately rejected large numbers of words and expressions as he copied Mark in his Markan contexts only to return to just these rejected usages as he writes the non-Markan portions of his Gospel, or records the quite different historical material of Acts. Indeed, it is questionable if this latter evidence has ever even been carefully collected, much less analyzed.

The Mk-Pauline identities have fared better. A number of excellent studies were made of these in the latter half of the nineteenth century and the early part of the twentieth, many scholars concluding that Mark must have known the Pauline writings and been



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influenced by them in the composition of his Gospel. Unfortunately the main interest of these scholars lay in the question whether Mark was influenced by "Pauline theology," it being taken for granted that a writer of the first century would be not less interested in theology than the modern Christian exegete(!) and would expose his theological bent by the kind of words he borrowed from another writer. The demise of these studies followed quickly on the publication of Martin Werner's *Der Einfluss paulinischer Theologie im Markusevangelium* (1923), a book in which the author goes to great lengths to prove that the Mk-Pauline special vocabulary does not show that Mark has borrowed this vocabulary from Paul. Werner's principal argument is that because Mark does not use this common body of words and expressions in exactly the same way as does Paul, there is no community of theological ideas between the two writers and it follows that there is no direct borrowing of the one from the other. Werner's study treats the evidence so thoroughly that the logic of his method has generally been taken for granted and it is widely supposed among New Testament students that his arguments are unanswerable.

The fallacy behind the argument is, however, transparently evident. The writer who more or less mechanically borrows words and expressions only to extend their use until they become redundant and stereotypic is scarcely the writer one would expect to be the most faithful in capturing the nuances of his original. It does not seem to have occurred to anyone that Mark just may have enjoyed borrowing Pauline words because he enjoyed borrowing words in general. Our Mark definitely has a "bent," but it can hardly be described as "theological." And because he does not reproduce the exact meaning of Pauline phrases, even as he borrows them, is no proof that he has not borrowed them from Paul.

For the sake of the student who may wish to check at least some of the borrowed Markan expressions I append here a list of about one-third of the Markan-Acts special usages I have noticed. Each expression or word-combination should first be located in a N.T. Greek concordance which is not less exhaustive than that of Moulton and Geden. The student should draw a line under the

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common use in the Markan entry, draw a similar one under the parallel Acts entry, and join the two lines by a third line. Next, the Markan reference should be examined in a good Greek Synopsis and it should be compared with the Lukan parallel (if any), which will normally be found to be synonymic only. After this, the usage should be found in Acts and a note made of the context. Finally, the usage should be checked in Mark to see whether it has been stereotyped by frequent use.

In the list I have refrained usually from giving the exact Mark and Acts verse references. This is done in order to give the student the experience of looking at more than one reference and, as it were, providing him with the opportunity for personal "discovery." A slower way still, but for this reason even more convincing, is to take a given Markan-Lukan parallel in a Synopsis and begin methodically to look up in the concordance each word or combination of words in which Mark differs from Luke, subsequently following the same general method suggested above. This is a tedious road to follow but it will reward the one with "ears to hear and eyes to see."

✓ ὅπως-ἵνα αναβλεψῶ	✓ ἐκ δευτερου
✓ αναθεματίζω	✓ διαγενομενου(σαββατου-χρονου)
✓ αποκοπτω	✓ διαλεγομαι
✓ ασφαλως	✓ διάπεραω-πλοιον
✓ αυξανω (λογος)	✓ διαρηξας (αντες) τα ιματια
✓ αυτοματη	✓ διασπαω-υπ' αυτων
✓ λαλεω-βλασφημεω <small>Mk 2:7 Acts 13:45</small>	✓ διασκορπιζω-παντες
✓ βοηθησον ημιν	✓ διηγεομαι-αυτοις πως
✓ βοαω-φωνη μεγαλη	✓ διαστελλομαι
✓ βουλομενος (esp. Acts 27. 43-Mk 15. 15)	✓ διαφερω δια (= "carry through")
✓ τω γενει	✓ αρχω διδασκειν
✓ γυμνος	✓ δικαιος-αγιος
✓ οι γραμματοι των Φαρισαιων	✓ ει τι εχει (κατα-προς)
✓ δερω-συναγωγος (Mk 13. 9-Acts 22. 19)	✓ εκ θαμβος-εκθαμβεομαι
	✓ ους εξελεξατο
	✓ εκτινασσω



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✓εναντιος-ανεμος	✓επιγραφω
✓εξαυτης	✓επιλαμβανω του χειρου
✓επαγγελλομαι-αυτω δουναι	✓επιλυω
✓τη επαυριον εξερχομαι	✓επιπιπτω (= "fall on to request")
✓επεβαλαν... τας χειρας (Mk 14. 46-Acts 21. 27)	✓επισταμαι

Another way to record the salient elements of this interesting phenomenon is to locate a number of the Mk-Acts special expressions and place them side by side, next to the Lukan parallel to Mark's reference. For instance, various forms of the phrase *lalein ton logon* appear in Acts six times and in Mark four times and *never appear in any other New Testament book*. This is especially significant because Matthew and Luke are "in Markan order" opposite the places Mark's usage occurs. We may compare, for example, Mark's first example (2.2) with the equivalent phrase in Acts 14.25.

Mark	Lukan parallel	Acts
<i>elalei ... ton logon</i>	<i>ēn didaskōn</i> (Lk 5.17)	<i>lalēsantes ... ton logon</i>

That there is direct borrowing behind the phrase is further confirmed when we compare Mark 8.32 with the Lukan and Matthaean lack of parallel and with Acts 4.31.

Mark	Matthew-Luke parallel	Acts
<i>parrēsia ton logon elalei</i>	(none)	<i>elaloun ton logon... meta parrēsias</i>

A similar pattern is observable in the Mk-Acts use of *krabatos*. Mark uses it four times in the story of the paralysed man (2.1-12). Matthew and Luke record the same story in the same sequence of pericopae but agree against Mark to use *klinē* (Luke has *klinidion* once). *krabatos* never appears in the Gospels of Matthew and Luke but in Acts 5.15 and 9.33 Luke does not hesitate to use it. It is in Mark's fifth and last use of the word (6.55), in a passage paralleled only by Matthew in the Gospels, that we find the probable key to the interdependence of Acts and Mark. Both Acts 5.15 and Mark 6.55 appear in stories about wonders of healing involving many people. In Acts Peter is the healer; in Mark, Jesus. We note the following parallels:

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Mark (6.55,56)	Acts (5.15,16)
<i>en tais agorais</i>	<i>eis tas plateias</i>
<i>tous kakōs exontas peripherein</i>	<i>ekpherein tous astheneis</i>
<i>etithesan</i>	<i>tithenai</i>
<i>epi tois krabatois</i>	<i>epi ... krabatōn</i>

This same method may be used for Mk-Lk special expressions which do not appear on the Lukan side of a Mk-Lk parallel but do appear in a non-Markan portion of Luke. For instance, in the story of the paralysed man Luke's Greek equivalent of the phrase "your sins are forgiven you" (5.20,23) has a perfect Hebrew word order in contrast to the Markan Greek phrase (2.5,9) but the Markan phrase shows exactly the same order as the equivalent expression in another story in Luke (7.48).

Mark (twice)	Lk-parallel (twice)	non-Mk Lukan context
<i>aphientai sou hai</i>	<i>apheōntai soi hai</i>	<i>apheōntai sou hai</i>
<i>hamartiai</i>	<i>hamartiai sou</i>	<i>hamartiai</i>

We may remark incidentally that the two versions of this important phrase found in Luke are one of many evidences pointing to Luke's use of at least two Greek sources but obviously neither of these sources is Mark!

The student interested in experimenting with this method will find the following word-combinations revealing: *ou melei soi, hina (ti-tis) gnoi, dapanēsa panta, hoi deka, luō desmos(a), pur asbeston, hai dunameis ... genomenai, dialogizomai en heautō(ois), idou apostellō ton aggelon mou, pollaplasiōn-hekatonplasiōn, poieō deipnon, endiduskō porphuran*. All of these fit the pattern just described, but have to be checked in concordance and Synopsis if their importance is to be understood. There are many more such combinations, not to speak of single word examples of the same nature. The Mk-Pauline and Mk-James special vocabularies cannot, of course, be studied with the same technique and are in any case less extensive than either the Mk-Acts expressions or the Markan pick-ups from distant Lukan contexts.



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### *The Markan Stereotypes*

The recognition of the Markan stereotypes, of which there are many, poses one of the most serious problems for the translator of Mark. One need only consider the word *euthus* or its kindred phrase *kai euthus* which are usually translated "immediately" and "and immediately" in many fairly literal English versions. Even if one is able to trace the origin of Mark's extension of this occasional Lukan expression (once in Luke and once in Acts) one must try to understand why Mark enjoyed overplaying its use and what, if anything, he meant such a literary device to say. Is the usage important to the meaning and flow of the story, or is it, like many Greek particles, impossible to render in most languages?

As already stated, I first became conscious of some of the Markan stereotypes in the attempt to render Mark into Hebrew. I called these "non-Hebraisms." However, the ones I noticed and a great many more can more easily be discovered through a careful use of the Greek concordance. Here are a few of the stereotypes, including *kai euthus*.

#### 1. *palin*.

Lk uses 3xx, Mk 28xx and Mt 17xx. Lk 1x uses parallel to Mk, Mt 5xx with Mk but only towards the end of his Gospel (where in many expressions he tends to agree with Mk more often), and Mt never agrees with Lk in the usage. *palin* is rare in the LXX, most often (13xx) renders some form of the Hebrew verb "to return," and 19xx has no Hebrew equivalent at all! Biblical Hebrew is weak in both adverbs and adjectives, and this weakness no doubt was felt keenly by the Greek translators, leading to their addition of this adverb. In the following translation *palin* is sometimes translated by *shenit* ("a second time") or by *wayashov* but is often left out altogether. Earlier Hebrew translations have usually rendered the term by *wayashov* but the frequency in Hebrew is both annoying and ludicrous. Since Mt-Lk never agree to use this word with each other while often agreeing to use other words against Mk's *palin*, it is clear that the use of the word is largely, if not completely,

editorial in all our Gospels. Lk has perhaps added *palin* once in a while to his highly-Hebraic sources for the same reason the LXX translators did so. Mk has noted the unusual non-translation-Greek expression and vastly extended its use and Mt has followed suit.

## 2. *polla*.

Another very common Greek adverb, used from Homer down, but quite un-Hebraic. Almost non-existent in the LXX it nevertheless appears 4xx in II Maccabees, a book usually thought to have originated in Greek. Lk has 4xx, Mt 2xx, Mk 13xx. Once appears in parallel in all three Gospels, otherwise no direct parallelism. Paul uses 2xx in Romans, 2xx in I Cor. Probably does not appear in Acts. Lk uses first in 3.18 in a Greek-style summary and Mk's first use (1.45), while not truly parallel to Lk 3.18, occurs opposite an additional Lukan summary (Lk 5.15,16) and apparently reflects Mk's memory of Lk 3.18. Since the word *parakaleo* is related to the use of the expression in Lk 3.18; I Cor. 16.12; Mk 5.10, and 5.23, there is the strong possibility that Mk has picked the term up from Luke and Paul and greatly extended its use. Once again, the failure of Mt-Lk to agree to use *polla* against Mk indicates its secondary usage. Our translation often leaves it unrendered.

## 3. *euthus, kai euthus*.

Limited to the Gospels and Acts. We find it 1x in Lk, 1x in Acts, 7xx in Mt, and at least 40xx in Mk (42xx if, as in the following Greek text, *euthus* is accepted at Mk 5.2 and 7.35). The Lukan use is not parallel to either Mt or Mk, but the usage in Mt is always par. to Mk or within the same sentence of the same story. Like *palin* and *polla* this adverb has no true Hebrew equivalent, being used only 6xx in the LXX where two of these have no Hebrew equivalent at all. It is thus a "non-Hebraism."

In his commentary *The Gospel According to St. Mark* (1902), H. B. Swete suggested that *kai euthus* was a Markan equivalent for *wehinneh*, "and behold," since it appears for this Hebrew expression in Genesis (LXX, 15.4; 24.45; and



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38.29). There are indeed other evidences to suggest our Mark knew parts of the O.T. in Hebrew, Aramaic, and the LXX but as he never uses the expression opposite *kai idou* in Lk but does use it opp. *parachrēma* in Lk (3xx) and *eutheōs* in Mt-Lk 1x, it does not appear that he deliberately considered *kai euthus* the equivalent of *kai idou*. Mt does give the latter 2xx opp. Mk's *kai euthus* (see parallels to Mk 1.10 and 7.25) which suggests, along with Mt's obvious hesitancy to copy *euthus* from Mk, that Mt was annoyed at the Markan frequency but sought to retain the Markan meaning by an occasional replacement of the term.

As so often with other stereotypes, Mk fastens on to this expression early in his Gospel and uses it again and again in the first few chapters, returning to it only occasionally in the last half of his Gospel. His first use of it is in the story of Jesus' baptism (Mk 1.10) and in the next 31 verses he employs it 10xx!

Once again it is the first usage of an expression in Mk which leads us to search for the source of a Markan stereotype. *kai euthus* in Lk 6.49, although in a non-Markan passage of Lk and thus a candidate for Mk's source, gives no clue as to why Mk would have thought of the usage when re-writing the story of the Baptism. But the context of the expression in Acts 10.16 is completely different!

Let us look at it closely:

Acts 10.11-16 is the story of Peter's vision of the sheet let down thrice from heaven and thrice returned. Peter "sees" the sheet ascending and descending. A voice from heaven comes twice. The heavens are "opened."

Now the Lukan story of the Baptism, although showing the non-Hebraic syntax of infinitives after a leading verb like *egeneto*, states only that as Jesus was "dipping and praying heaven was opened and the Holy Spirit descended in the form of a dove on him and there came a voice out of heaven...."

Mk's text is quite different. Jesus "was baptized by John into the Jordan, and immediately rising up from the water he saw the

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heavens split open and the Spirit descending as a dove into him and (there was) a voice from the heavens...."

Mt's text, as so often, is a combination of the story in Mk and Lk.

Like Lk: Jesus was "dipping."

Like Mk: "immediately he rose up from the water."

Like Lk: "and behold the heavens (Mk's plural) opened."

Like Mk: "and he saw"

Like Lk: "the Spirit of God (= the Holy Spirit)"

Like Lk: "on him"

Like Lk: "and behold (= *genesthai*) a voice from"

Like Mk: "the heavens"

Thus Mt agrees with Lk that John did not physically baptize Jesus "into the Jordan," that the heavens literally "opened up" and were not "seen to split open," that the Spirit was definitely the Holy Spirit and that he came "upon" Jesus, not "into" him, and, finally, that the earlier text did not lack a verb or expression ("and behold" or "came") which introduced the "voice from heaven." Mt yields to Mk's version by agreeing that Jesus immediately came out of the water and "saw" the Spirit descending.

On the basis of the Mt-Lk Minor Agreements against Mk we must suspect considerable Markan redaction in this story. This seems to include the picture of John performing some kind of physical operation as he baptizes Jesus while standing in the water (or at least as Jesus stands in the water), Jesus emerging from the water and looking up to see the heavens not only opened but "split," the Spirit coming "into" (or "to"?) him, and the strange, sudden, un-introduced heavenly voice.

All of these elements are so typical of Mk's interest in dramatizing and making more concrete the details of his re-written story, that it seems odd that exegetes have so often imagined the Markan version of the Baptism "more original because psychologically more sound," it being supposed according to this view that because Mk states that Jesus "saw" these supernatural events the Markan text is earlier than that of Lk and Mt. Had the Minor Agreements been treated more seriously this kind of interpretation



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would never have come into existence. The strong Hebrew-styled story we see so constantly in Lk, and often in Mt, is, like all Hebrew narrative, not given to picturesque redundancy and dramatization. It is straightforward and concise, emphasizing the verb and noun, nouns in construct, prepositional phrases, etc., but rarely adverbs, adjectives, or other constructions which introduce psychological descriptions of persons or events.

The Baptism story Lk tells, and Mt largely confirms, has all the appearance of being the most original.

But it is the passage in Acts 10.11-16 which evidently has caused the Markan story of the Baptism to take its present form. Mk looks at the account of the Baptism in Lk and notes the expressions "heaven opened" and "voice from heaven." This reminds him of a similar scene in which Peter "sees" and hears such things. He turns to the context of this story in Acts, reads it, and then re-writes his new version. The parallels are clear, though odd indeed.

Mk 1.9-11 (in order)

ebaptisthē eis ton Iordanen  
*kai euthus anabainōn*  
 eiden schizomenous tous  
                                   ouranous  
*kai phōnē* (no verb)

Acts 10.11-16 (not in order)

anelēmphthē...*eis ton ouranon*  
*kai euthus anelēmphthē*  
 theōrei ton ouranon  
                                   aneōgmenon  
*kai phōnē* (no verb)

It is perhaps unnecessary to emphasize the results Mark obtains from his remarkable method. The *kai euthus* in Acts is a reasonable expression in its context. Mark uses it to dramatize the experience of the coming of the Spirit, but it is difficult to see more in its use than the idiosyncrasy of the writer. The reason for Peter's "seeing" in Acts is that he is having a vision. No such reason is given for Jesus' "seeing." The verbless *phōnē* can be justified in Acts as the second reference to the voice, but in Mark the absence of the verb is strange and has given rise to scribal corrections (*egeneto*, *ēkousthē*). Matthew has himself been the earliest corrector by using *kai idou*.

Mark is not content to use Acts 10 only in re-writing the story of

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the Baptism. *aneōgmenon* suggests Isaiah 63.19 to him. There the unusual phrase "rend the heavens" is rendered in the LXX as *ean anoiksēs ton ouranon* and it looks very much as if Mk has turned to the verse and compared the Hebrew קרעַת in order to write his very literal *schizomenous tous ouranous*.

Mark's stereotypic expressions are so common that it is quite impossible to treat all of them as we have *palin*, *polla*, and *kai euthus*. The student who wishes to investigate this Markan peculiarity can start with the *elegon-elegen* combinations, the verbs of wonder (*thaumazō*, *ekplēssomai*, *eksistēmi*, *ekthaumazō*, *ekthambeomai*, *thambeomai*, and others, some of which are unique to Mark), the non-Hebraic use of *logos*, the overuse of *to ploion*, *epi tēs gēs*, *en tē hodō*, *dunamai*, *agros*, *kuklō*, *perillepomai*, *trechō* and its compounds, *hupagō*, and *para tēn thalassan*. One of the most fascinating of Mark's stereotypes is the expression *to euaggelion*. Luke's Gospel does not use this term and it is found in Acts only twice, *in speeches by Paul*. Matthew sometimes copies it from Mark in context but in all but one instance expands it to "the Gospel of the Kingdom." It is clearly a Pauline coinage, no doubt developed from the verb *euaggelizomai* which is the LXX rendering of the Hebrew verb לְבַשֵּׁר, and cannot represent an original Hebrew or Aramaic substantive such as בְּשׂוּרָה, which is the equivalent of *aggelia* ("message") in Greek. G. Dalman, in his *The Words of Jesus* (1902, p. 104) is unquestionably correct in regarding the phrase "to preach the Gospel" (Mk 13.10) an abbreviation of Jesus' command to his disciples to go forth announcing that the Kingdom of God has come near (Mt 10.7-Lk 10.9), but his supposition that this may have been an original usage going back to an Aramaic is unfounded. As pleasant as it would be to find in Jesus' actual words another Hebrew or Aramaic noun whose strange usage we might speculate about, there really is no evidence that Jesus actually used the expression "the Gospel." The evidence suggests only that Mark has borrowed this rich Pauline term as one of his beloved replacement synonyms.

Much the same must be said about Mark's transliterated Hebrew



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and Aramaic words. Except for names of persons and places, almost all of which appear in Matthew and Luke as well, the Gospel of Mark holds few such transliterations. Boanerges (3.17) and Iskariot (3.19, *etc.*) appear to be of Hebraic origin (see the following Hebrew text for their suggested original). The Aramaic words and phrases may easily have been borrowed. "Talitha kum" (5.41) shows, indeed, a Markan understanding of Aramaic but was probably suggested to Mark when he recalled the story of Dorcas (Acts 9.39,40) in re-writing that of the daughter of Jairus, for in Acts Peter addresses the dead girl as "tabitha." The expression *abba ho patēr* which Mark 14.36 records is not only the exact one we find in Romans 8.15 and Galatians 4.6, but departs from the usual way in which Mark explains his non-Greek Semitic transliterations. Finally, the Aramaic words meaning "my God, my God, why hast thou forsaken me" (Mk 15.34) are a direct quotation from a targum of Psalm 22 and appear to be a Markan replacement of the Lukan saying of Jesus from Psalm 31: "into thy hands I commend my spirit" (Lk 23.46). One cannot avoid remarking how many agonizing theological questions might have been settled long ago had the literary methods of Mark been better understood.

### *The Study of Mark*

For us today it is hard to speak of Mark's redactic approach to texts as much more than a special kind of sport. At the very least it appears to us sophomoric. Yet Mark was probably but one of many such literary ploughmen in his day. We have already noted the interest in associating words of distant texts among the rabbis of the time. The students of Talmudic lore quote with favor the rabbinic saying "*darshēhu wesarsēhu*, "homilize it and twist it around," and the reference is to Biblical texts. In actuality, similar practices are common even today among many Christian teachers and preachers too, for in his search for novelty and freshness to present the Bible's message the religious teacher tends to extend, and sometimes bend, the original meaning of his chosen text. Santayana remarked that it is necessary to change the truth to

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make us remember it. In the sense Santayana meant this remark, in the sense in which art and literature must often reframe and abridge to tell the truth, our author would probably agree. To re-word the message may indeed be the only way to make us remember it.

Of necessity, then, the modern study of the Gospel of Mark must be pursued with something of the same love of word and phrase that our writer enjoys. The sooner the student understands that Mark is not really interested in composing a liturgical calendar, as some have suggested, or in "pushing" some special doctrine, as others have maintained, the sooner he will be able to appreciate the peculiar methods Mark employs. To look for some great theological emphasis in Mark is, if I may be allowed to use the phrase, to miss the fun. Mark is really a kind of word-magician. He gets the reader's attention by using a striking word or dramatic phrase and then proceeds to keep the reader guessing as to when the expression will next appear. Perhaps his greatest skill lies in carefully concealing his sources. It is certainly doubtful if his book would have found its way into the New Testament canon had his methods been known better. As it is, the earliest reference in post-Biblical literature to Mark's Gospel, a fragment of one of the writings of Papias in about 135 A.D., shows that Greek Christians of the second century were critical of the Gospel. Its unpopularity is also seen in the order the Gospels take in some very early uncials, Mark's text appearing sometimes at the end of the four Gospels. It was not until the sixth century that a Greek writer even bothered to compose a commentary on Mark.

We who live so much farther down the course of history can only rejoice that the shortest Gospel was preserved in the face of criticism. The usual view of Markan priority is certainly defective, but it takes little reflection to see how serious would be the results to research in the Gospels if Mark had not been preserved. Without Mark we would simply not understand the inter-connections of these works. Without Mark the verbal distance between Matthew and Luke would remain a conundrum and the important distinction between Matthew in his non-Markan and



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Markan contexts would be unclear. Without Mark the homiletical methods of John would appear to have no antecedent, for John's use of some of the Markan stereotypes is an important key to the understanding of the entire approach of the writer of the fourth Gospel. Moreover, without Mark the extremely important insight of Markan Priorists that Matthew and Luke are independent of each other could not have been achieved.

In short, the Gospel of Mark is a treasure providentially preserved through the faith of the early Church that its writer was John Mark, the companion of Paul and Peter and other apostles. It is an abiding witness to the freedom with which this ancient author was able to re-write the records of Jesus' life without fear of censure or condemnation. As such, it is an excellent witness to a time when Christians had no thought of authorizing a canon of New Testament scripture. Finally, and perhaps most important to us today, the Markan Gospel, properly understood, is a dramatic reminder that the emphasis of second-century Christian tradition on the Gospels as the products of a *written* development is correct. Indeed, when Papias suggested that the reason for Mark's rough style and fragmentation was due to his dependence on Peter's oral teaching, he not only showed his misunderstanding of the Gospel but introduced an explanation which has misled generations of scholars. The key to the understanding of Mark does not lie in any of the "oral" theories of yesterday or today. Our Gospel of Mark is the work of a man who knows little about a non-written tradition (or at least refuses such if he does know it) but is determined to seek some written authority not only for his basic text but also for the materials he uses for replacement into this text. It will be a great day in the history of Gospel research when scholars return to an emphasis on the basic tools of this kind of inquiry: a knowledge of the relevant Semitic languages as related to our Greek materials and rabbinic custom and an uninterrupted and continuing investigation of the patterns of dependence and interdependence in our texts.

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### *The Greek Text*

The Greek text used here is little different than that of many modern printed texts which have descended from the remarkable work of Westcott and Hort. Again and again, despite constant consideration of the eclectic texts proposed by some modern scholars, the Westcott and Hort tradition as modified by Nestle and others has proved reliable. The tendency of some to use the criterion of Markan priority in the determination of readings has had to be categorically rejected. It is not a little shocking to find textual critics using such a method when they are usually the first to admit that there are weaknesses in the theory of Markan Priority.

At the same time the conclusion that Mark is well acquainted with Luke and other writings and that he uses these often in the strange way noted above has not greatly affected the determination of the present text. It seems to me that this is but a further proof of the excellence of the Westcott and Hort tradition. By adopting principles for the definition of the text which did not prejudge the question of priority scholars following this tradition developed a text which is neutral in the matter. It happens that this text has some hundreds of Matthaean-Lukan agreements against Mark in the Triple material and other evidences that require in our judgment the abandonment of Markan priority but the Markan theory was originated by scholars following the Westcott and Hort tradition and can therefore be said to stand on its own merits in the same way we think the one presented above stands on its own merits. Presumably neither theory needs for its proof a Greek text which has been built on readings selected simply because they fit this or that theory.

Nevertheless, while none of the minor changes to be seen in the following Greek version have been made to *prove* the theory proposed in this introduction, it has seemed right that where these general conclusions have application to readings considered questionable by most textual critics we should use them in determining the correct text. The important changes adopted here are listed at the end of this introduction.



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### *The Hebrew Text*

The history of Hebrew translations of the New Testament is much longer than is commonly known. In about 1385 a Jew named Shem Tov ben Shaprut of Tudela in Castile wrote a polemical book against Christianity called *Even Bohan* in which he incorporated the Gospel of Matthew in Hebrew as a separate chapter. Various versions of Ibn Shaprut's translation appeared in the sixteenth century, one of them by Sebastian Münster, who likewise published his own Hebrew version of the Epistle to the Hebrews. In 1599 Elias Hutter published the first complete Hebrew version of the N.T. This translation was carefully revised in 1661 by William Robertson, a teacher of Hebrew at Cambridge University and again by Richard Caddick in 1800. The London Jews' Society published a quite new translation by T. Fry and others in 1817 the original proofsheets of which are nicely preserved by the British and Foreign Bible Society in London. Various revisions of this text and of a translation made by John Christian Reichardt appeared from time to time throughout the nineteenth century.

The modern period opened with the publication of a remarkable translation of the entire N.T. by Franz Delitsch, a noted Semitist and Bible commentator whose works are still in print. Delitsch completed his basic translation in 1870 but was unable to find a publisher until 1877 at which time the British and Foreign Bible Society undertook the printing and distribution. It has since appeared in another thirteen editions, nine of which Delitsch himself supervised. The edition presently printed by the BFBS is reckoned as the twelfth. The eleventh through the fourteenth editions are said to have been made under the supervision of Gustav Dalman.

Still available today is a second modern translation which appeared first in 1885 and was largely the fruit of the labor of Isaac Salkinson, the first translator of Shakespeare to Hebrew. In his lifetime Salkinson completed all but a part of Acts and at his death C.D. Ginsburg completed the work. Salkinson's translation was much influenced by that of Delitsch. He set out deliberately to

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achieve a text which could be called paraphrastic. Where, for instance, the sense of a Greek word did not yield easily to a true Hebrew equivalent Salkinson used two Hebrew words or, in some instances, a longer phrase.

Although there are those who prefer the Salkinson translation until today it is undeniable that most Hebrew-speaking students and scholars have continued to approve the Delitsch translation. This may well be due to more than one factor. For one, it appears that Delitsch sought the constant advice of Jews who were at home in both rabbinic and Biblical Hebrew. Secondly, Delitsch diligently searched the Greek and Hebrew literature of the rabbinical era for equivalents demanded by the usage of the period. This led him to the conviction that rabbinical expressions should be used where needed even if the main elements of style were to remain those of Biblical Hebrew which, until now, had formed the base of all Hebrew translations of the New Testament. A further factor was no doubt the extreme care with which Delitsch approached his work, laboring always to keep faith with Hebrew idiom and revising his text at every opportunity as this or that point needed correction.

Delitsch was of course limited in some ways the modern Hebrew translator is not. He had no access to modern concordances of the rabbinic texts, nor even to tools like the concordance of Mandelkern and Hatch-Redpath which are today indispensable. Modern Hebrew, which is only now settling into molds created in the fuller light of ancient models, was at the time only beginning to be written and was not spoken at all and could for this reason not serve even as an echo-chamber for a translation. Again, if it is true today that only a handful of Semitists have put their minds to the elucidation of the Semitic elements in the New Testament how much truer it was in a day when Dalman, Wellhausen, Burney, and Schlatter had not written.

It is clear, too, that Delitsch was obliged to maintain a certain loyalty to former translations and to the then-current traditional Greek text, the *Textus Receptus*, which had been around since the early days of printing and represented only a late Greek manuscript



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collection. In his use of earlier translations Delitsch appears to have welcomed their Biblical Hebrew style and any words or expressions used which seemed good Hebrew to him. On the other hand he is said to have wished to use some of the readings of the better Greek manuscripts being published at the time, a desire which the Bible Society was not yet prepared to grant if it meant the abandonment of the *Textus Receptus*. In defense of the Society it can be said that even Hort once wrote that the variations in ancient manuscripts of the New Testament which can be described as of real importance represent no more than a "thousandth part of the entire text," and this, of course, is true.

### *The Present Text*

While it would be the height of folly and impertinence to attempt the translation into Hebrew of the Gospel of Mark, much less the entire New Testament, without serious reference to former translations, particularly to that of Delitsch, the present Hebrew text has been produced directly from the Greek text here presented.

The problems of developing a modern Hebrew text were dramatized for me twenty years ago when I worked with the two Israeli translators mentioned earlier. In an attempt to get a fresh approach I asked these persons, neither of whom knew the New Testament in more than the most cursory fashion, not to use any current Hebrew text in their own work. Of course the text achieved reproduced almost nothing of the style of the original Greek and often missed the true Greek-Hebrew equivalents but it did supply a suggestive source of words and expressions and it revealed at least some of the difficulties any Hebrew translator must encounter in rendering New Testament terms.

For example, how was one to render *hoi dōdeka*, "the twelve," which is used 6xx in Luke, 10xx in Mark (only 3xx of which parallel Lk), and even 2xx in Matthew who prefers normally to change Mark's "the twelve" to "the twelve disciples?" My translators rendered it שְׁנֵי-עָשָׂר, although not until after much discussion

as to whether it ought not to be rendered השנים-עשר, the late O.T. Hebrew form. However, the problem of the expression is more serious. In Hebrew one can speak of, say, choosing twelve disciples and then refer to them as "the twelve disciples" or even "the twelve" (if the second reference is not too distant from the original use) but it is extremely difficult to imagine a Hebrew-speaking person developing a formal expression such as "the twelve" if for no other reason than that he would be uncertain where to put the article! Of course later research revealed that the expression appears once in a Pauline letter (I Cor. 15.5) and was a secondary term introduced by Luke into his Gospel and Acts, was then picked up and expanded by Mark, and almost (this modification is significant for the Mt-Mk relationship) rejected by Matthew. However, the fact that such an expression is revealed as secondary does not make it any easier to translate and the retention of a literal Hebrew equivalent in our present version remains, I am sorry to say, awkward.

Or how does one translate the passive expression "to be saved" to Hebrew? While it is obvious that the origin of this rich usage is in the early quotations of Joel 2.32 (*cf.* Acts 2.21; Rom. 10.13) it is just as obvious that the use of the expression to mean the spiritual redemption preached by Paul and the early Greek-speaking Christian Jews was largely unknown among Hebrew-speaking persons and has consequently left few signs of such a usage in any Hebrew literature except that of our modern N.T. Hebrew translations. The rarity of the use of the passive "to be saved" with the Pauline meaning in our Synoptic Gospels is of course another evidence of their Hebrew background and the secondary introduction of the term (Jesus spoke of "entering the Kingdom of Heaven" and used other expressions to convey the Semitic equivalent of "being saved") but it is not easy to decide whether to give a literal Hebrew rendering of such expressions when it means a resultant loss of meaning to the average Hebrew reader. On the other hand to use a less literal expression can cause a loss of meaning to the Hebrew-speaking Christian who has to some extent assimilated the literal phrase from earlier N.T. translations.



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In our present text we have elected to use the more literal rendering (*cf.* Mk 10.26).

A similar difficulty was encountered in attempting to render Mark's *to euaggelion*, "the Gospel," which is a term already discussed above. It is not enough for the translator to know that this is a Pauline coinage, although developed quite legitimately from the verbal meaning of the Hebrew verb לְבַשֵּׁר; the real question is what Hebrew equivalent can be found for the expression. Here the earlier translations have unashamedly used the Hebrew noun בְּשׂוּרָה, but *besorah* means only "message" or "news" to the modern Hebrew speaker and this seems to have been true in both Biblical and Mishnaic Hebrew. If a man comes into a room and addresses another with the statement, "I have a *besorah* for you," the immediate reaction of the person will be, "Is it good or bad?" Where Luke writes that Jesus went from his baptism to "teach" in Galilee Mark says that Jesus went "preaching the Gospel" and saying, among other things, "believe the Gospel." Although the first phrase can be translated with a bit of circumlocution (see the Hebrew text of Mk 1.15) the Hebrew reader who is unfamiliar with the Pauline epistles does not on first sight understand either of these phrases. He will probably say to himself, on seeing *besorah*, "This must be a positive use of this word but what can 'the' Gospel mean?" Once again, we have been obliged to render the term literally in most instances due to "Christian-Hebrew" usage.

### *Other Problems of Translation*

Another difficulty, and one of perhaps greater moment, is the choice of a Hebrew equivalent for the expression "the Son of Man." There is excellent reason to believe that Jesus took the expression from Daniel 7.13 (*cf.* Lk 21.27) and employed it as a somewhat laconic personal title, a practice which allowed him to refer to his Messianic call without openly making claims which could have shortcircuited and destroyed his movement long before it had really begun. The "son of man" of Daniel 7.13 is really "one like

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a son of man" and Daniel sees this supernatural being coming to "the Ancient of Days" and being presented to him, after which he is given "dominion and glory and kingdom" so that all "peoples, nations, and languages shall serve him." The original is Aramaic and the expression "son of man" is *bar enash*. So far as we know Jesus and the people of his day knew the text only in Aramaic. We may therefore suppose that even in speaking Hebrew Jesus used an Aramaic term for "the Son of Man."

Most of the earlier Hebrew translations have used the expression *ben haadam* to render the very definitive *ho huios tou anthrōpou* of our Greek texts. It is clear that the expression was annoying to Greek ears for we never find the title for Jesus outside the Gospels and Acts. Obviously the early Greek translators of the Semitic undertext or undertexts felt they were obliged to seek a literal equivalent to the Semitic original but what was this original?

We do not know, unfortunately, although a great amount of paper has been expended in scholarly discussion on the matter. However, fairly clear are two points: (1) there is no evidence that *bar enash* or *ben adam* (or *bar enasha* or *ben haadam*) were commonly used as equivalent for "man" during this period, despite the supposition of some scholars that this was so, and (2) the very use of *bar enash* in Aramaic appears to have arisen through the Aramaic Targums in imitation of the poetic Hebrew O.T. *ben adam*, itself not a common expression for "man" even in the O.T. Thus it appears that while one of these expressions must lie behind the awkward Greek usage the original Semitic term was fully as striking as the Greek equivalent, though doubtless less awkward.

The usual translation of *ho huios tou anthrōpou* as *ben haadam* of course preserves the shock which no doubt was a part of Jesus' use of the term, for we have *ben adam*, *benei adam*, and *benei haadam* in Hebrew sources but never *ben haadam*. However it is very difficult to suppose that Jesus would have constructed a title for which there was no linguistic equivalent in Hebrew if for no other reason than that the sound of a hard "h" was often dropped from Hebrew speech during the period (this may indeed be the reason the arthrous singular form was never developed at all).



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It is simply phonetically difficult to say *ben haadam* and distinguish it from *ben adam*. In addition to this objection it is clear that *ben haadam* would have given no meaningful hint of Daniel 7.13 to Jesus' contemporaries. We are therefore limited to an Aramaic *bar enash* or *bar enasha* as the probable Semitic equivalent of *ho huios tou anthrōpou*, either of which would have been striking in Hebrew speech or in a Hebrew text and would have suggested the usage in Daniel to a Palestinian who read the OT in its original languages.

For the modern Hebrew reader who has no Christian training it would probably be advisable to adopt the use of *bar enash* in the translation of the Gospels to Hebrew. This would make the reference to Daniel 7.13 far clearer. However, since the Christian-Hebrew tradition has used *ben haadam* it does not seem possible to make a change. We can perhaps comfort ourselves that at least this usage retains the oddness of the title.

The "Kingdom of God" is another expression which causes some hesitation on the part of the Hebrew translator of Mark. The rabbinical equivalent is clearly *malchut shamayim*, where *shamayim* is a typical evasive synonym for God. Matthew is the only evangelist who retains the more literal *hē basileia tōn ouranōn* which is in all its definiteness an exact rendering of *malchut shamayim*. Almost certainly Jesus used the normal rabbinic phrase and probably the translator of an undertext is responsible for the literalism we know in Matthew. There is some evidence that Q preferred the Greecized *hē basileia tou theou* since Mt has apparently kept by accident three occurrences of this form (Mt 12.28, cf. Lk 11.20; Mt 21.31,43) despite his preference for the literal one.

Mark seems to have followed Luke in carefully adhering to "the Kingdom of God." The question that arises for the translator is whether to render this form by *malchut haelohim*, as Delitsch and his predecessors did, or to return to the more original *malchut shamayim*. Strict logic would force us to say that if Greek usage has brought about the modification of a Hebraism so that Greek ears would not be offended Hebrew usage should be allowed to make a *restoration* which would please Hebrew ears.

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There is no gainsaying this logic. Even if the Qumran scrolls, can use the word *el* in the combination *memshal el* in accordance with their strange exaggeration of *el* over *elohim* we have no right to see in such an oddity the background of our Gospels' Kingdom of God. The evidence that rabbinic Hebrew usage normally stands behind the Gospel materials is simply too extensive to allow this. On the other hand it is not *wrong* to say in Hebrew "Kingdom of God" and modern usage rather prefers it in more secular Israeli circles. We have therefore, although not without much hesitation, yielded to the precedence established by the earlier translations and rendered *hē basileia tou theou* by *malchut haelohim*.

### *Peter or Cephas*

We have not always chosen to follow translation tradition however and the use of the literal *Petros* for Peter is a case in point. We have chosen to use *Kepha*, for it is perfectly clear that Jesus uses this Aramaic form in naming Simon "Rock" or "the Rock" (I Cor. 15.5) and just as clear that *Petros* was from the earliest period felt to be the natural Greek equivalent by which Simon Son of Jonah should be called (cf. Lk. 6.14). "Peter" has become such a common name today that we tend to forget that there is no other person in Scripture given this title. To restore to Peter his Aramaic name in a Hebrew translation of the Gospels seems the least we can do, especially as there is surely nothing to be gained by retaining the Greek transliteration of *Petros* as others have done.

### *Amen or Verily?*

It is clear that Jesus was in the habit of emphasizing certain sayings by the use of the Hebrew word "amen" to which he invariably added the words *legō humin* or *legō soi*. Matthew uses *amēn* 31xx, Mark 13xx and Luke 6xx. Luke appears to replace *amēn* 3xx by *alēthōs* (see Lk 9.27; 12.44; and 21.3, with parallels) and it is therefore not improbable that Luke has dropped the term altogether in some sayings. On the other hand Mark has clearly



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added *amēn legō humin* in at least 3.28; 8.12, and 9.41 for the parallels either do not reflect any such usage, as in the first two instances, or, as in the third, the phrase inserted into the middle of a sentence is in contrast to normal usage. Since Matthew is influenced by this last example (*cf.* Mt 10.42) and follows Mark in almost all of Mark's thirteen instances it is probable that both in Mark and Matthew we have some proliferation of the usage which cannot have existed in the original texts.

The Hebrew word *amēn* is of course used only as a response and appears as such both in the O.T. and in the N.T. Epistles, in the latter even more often than in the former. LXX translators usually rendered it by *genetō* but in the late books of Nehemiah and I Chronicles we find it transliterated as *amēn*. Although one inscription found in recent years has been said to agree with the supposed meaning of "verily" in the sayings of Jesus it remains improbable that Jesus used the word as an adverb beginning a sentence.

Much more plausible is the suggestion that *amēn* is indeed a response. In every instance of the phrase in Luke a strong statement or action precedes the usage. The thief on the cross says, "Remember me when you come into your kingdom," and the reply is "Amen! I tell you that today you shall be with me in Paradise." The widow drops her mite into the temple treasury and Jesus says, "Amen! I tell you she has given more than all the others." Jesus says, "Let the little children come to me and do not keep them away, for of such is the Kingdom of God," and adds, "Amen! I tell you that whoever does not receive the Kingdom of God as a child will not enter it." There is no need to suppose that Jesus deliberately broke with normal Hebrew idiom. Unfortunately, in the absence of punctuation, the evangelists, beginning with Luke, have tended to treat *amēn* as a Greek word. Of course there should be no surprise about this, for it even looks like a Greek adverb.

Of the thirteen instances of *amēn* in Mark only six appear to be original. In these six we have followed the method recorded above. In 3.28 and 8.12 *amēn* does not appear in the Hebrew text and in

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9.1; 11.23; 14.18,25, and 30 we have used the phrase *amēn omar lachem*. This is hardly consistency but it would appear that Mark's use was also inconsistent, or at least not exact, for he seems to have failed to recognize the usage as dependent on a preceding statement or action.

### *The Problem of Style*

The most important goal in the translation of the Bible is the achievement of a translation which will be read with understanding and pleasure by persons whose mother tongue is that of the translation itself. From this statement of purpose to the actual accomplishment of it is quite another matter, however. The multiplicity of modern English versions sufficiently testifies to both the demand and difficulty of achieving such a goal.

It is easier to translate with the goal of understanding than with that of both understanding and pleasure. Most translators begin with the first goal and towards this end our first attempts were made. After the initial experiment described earlier the Gospel of Mark was carefully and for the most part quite literally rendered into simple modern Hebrew from the Greek text. The text was then distributed to Hebrew-speaking readers and comments invited.

There were few criticisms of the accuracy of the text but a good many of the style. A fair section of the latter were found to emphasize the desire that the Gospels, as ancient works, should be read in Old Testament Hebrew style. Some suggested the use of Mishnaic Hebrew style. None, or almost none, appeared to desire the use of a "good" modern style. The criticisms considered of most weight were naturally those of Israelis whose mother tongue was Hebrew.

Underlining these evaluations were other important considerations. The long tedious research into the Greek text had emphasized the high probability that the narrative elements of our Gospels had once been current in a Hebrew much like that of the OT. This style revealed several idioms which suggested a certain deliberate choice of archaisms but even the narrative elements in Jesus'



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formal teaching appeared to have been given in Biblical Hebrew. On the other hand many of the conversations of Jesus were filled with Mishnaic Hebrew expressions and here and there words or phrases had been used which suggested the language of the Qumran scrolls.

The importance of the use of BH style in our Gospels can be illustrated most simply by reference to the high frequency of the conjunction "and" (*kai* and *de* in the Greek texts). The Mishnaic Hebrew idiom that we know has descended largely from notes made by the rabbis in their discussion on the texts of the Bible and the result is that a kind of shorthand developed which rudely leaves out most of the "ands" the older Hebrew demanded. Indeed, it is now clear from the Qumran models that Jews in the period of the Second Temple refused to use the Mishnaic expressions of their daily speech when writing serious compositions, preferring to attempt to imitate the Biblical style.

In the modern Israeli rejuvenation of spoken and written Hebrew this limitation has long since been abandoned. No one today writes in Biblical Hebrew. On the other hand the attempt to return to a "pure" Mishnaic Hebrew style by some writers cannot be said to have created many disciples among modern novelists and poets. At the same time the demands of life and the literary models of non-Semitic languages have left their impression on the spoken and written language and the result is that "New" Hebrew is the heir of numerous influences. Thus, for instance, the "and" of BH is capable of much less acceptable employment in modern Hebrew than it was in the Biblical period. On the ground of the conjunction "and" alone the literal translation of our Greek text to *modern* Hebrew is completely anachronistic.

Quite apart from these considerations of Israeli taste is the question what importance is to be attached to the probability that the more literal the translation the more certain it often is that the ancient Hebrew text has, as it were, reappeared. In this kind of translation the tantalizing possibility is constantly held out that we may often recover the exact words of Jesus himself, or at least that of the Hebrew undertext. This cannot be done without a careful

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assessment of the extent to which many texts have been subjected to the interpretive and paraphrastic tendencies of our Greek composers nor can we avoid rendering what the Greek author intended even when it is clear that the obvious meaning of the Hebrew *vorlage* was different but where a Greek text clearly transmits a word by word equivalence of the earlier Hebrew it would be a great loss if we were to fail to translate with *great* literalness.

There is also an area of reconstruction which leaves the translator free in a way not suggested by the above remarks. Frequently, as in the Grecizing of "Kingdom of Heaven" to "Kingdom of God" there is no reason in the actual work of translation for not restoring the original expression, especially if it is clear that the author had no intention other than that of clarity in making his translation variant. It is unfortunate that sometimes, as in the example just given, this freedom is denied the translator due to translation tradition or some other consideration. Nonetheless it is the translator's obligation to retain as many ancient usages as are readily acceptable to his readers.

When all these features are borne in mind it will come as no surprise that the present translation appears in BH style yet includes whatever Mishnaic and Qumranic words and phrases are demanded by the Greek text. To the Hebrew purist who would like to discard even this admixture we can only say that back of our Gospels lies a Hebrew text which was itself apparently characterized by this admixture. For similar reasons Delitsch adopted a style which was partly BH and partly Mishnaic. To the translation modernist who would expunge many an ancient term in his zeal for a language known by every immigrant Israeli building worker we can only say that the churches in Israel need in a NT translation first of all a book whose language will adequately reflect the early Jewish-Christian linguistic scene and will give literary pleasure as well as understanding. Let the Hebrew-of-the-street translations come, for they are needed, but hardly for the public and educational reading of our congregations.

These remarks are not meant to suggest that no attempt has been made to modify the wording of the present translation in the



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direction of modern Hebrew usage. Quite the contrary is true. Wherever possible only words and phrases have been used which are readily understandable to well-read Israelis whose mother tongue and school experience have been in Hebrew. Three earlier editions of this text were mimeographed or lithographed and used experimentally with individuals and groups and the present version incorporates many of the criticisms of these persons. Of course only much further testing will prove whether the public in general will find the translation acceptable.

### *A Word of Thanks*

In addition to those specifically mentioned in the paragraphs above I am indebted to many many people who have given helpful criticism and suggestions. Some of these are professionals such as teachers and writers. Many are fellow students who share a love of the Hebrew language and a desire to see the Gospels speak in a dialect modern Israelis can understand. Most of them are Israelis themselves. Almost all are busy persons who have given of their time with no demand for remuneration or praise.

I am grateful to every one of these kind people and to them I would dedicate this edition of the Greek and Hebrew texts of the Gospel of Mark.

### Notes on the Greek Text

1. Mark 1.6. Some modern texts give *esthōn*. Souter and the 1966 Bible Society edition have *esthiōn*. Our text *esthōn*. In the Q passages of Lk 7.33,34 (Mt 11.18,19) we have a Hebraism in the "eating and drinking" idiom. Both Mt and Lk are original but Mt uses *esthiōn* (all mss.) and Lk *esthōn* (BD) or *esthiōn* (Aleph. etc.) However, the same Hebraism is preserved in Lk 10.7 in *esthōntes* (BD) and *esthiōntes* (Aleph, etc.) but is marred by Mt's parallel (10.10). Thus:

Lk 10.7 *esthōntes kai pinōntes . . . aksiōs gar ho ergatēs tou misthou autou.*

Mt 10.10 *aksiōs gar ho ergatēs tēs trophēs autou.*

Mt's version appears to be secondary, for it drops the highly Hebraic "eating and drinking" and the rabbinic "wages" and combines them

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cleverly in "the worker is worthy of his food" (cf. J. M. Creed, *The Gospel According to St. Luke*, 1960, p. 145). Now Mk 1.6 has *esthōn* (B and usual "good" Markan text) or *esthiōn* (D etc.) and Mt's parallel (3.4) is *trophē autou*! If we thus suppose that Mt found *esthōn* and *esthontes* in Q (Mt 11.18, 19; 10.10) and *esthōn* in Mk 1.6 it is not difficult to see why he would change the spelling to *esthiōn* in the first instance and drop the other two occurrences by replacing them with *trophē*, food. The probability is thus that Mark in his desire to compose a verse likening John the Baptist to Elijah (1.6) has recalled the rare *esthōn-esthontes* of Lk and used it in his usual flair for the unusual. The evidence from Mt neatly confirms Mt's use of Mk and Q and helps to establish the text of Mk.

2. 1.11 omit *egeneto*. Huck 9th Ed., Tisch. omit. WH, Nestle bracket. Combined Bib. Soc., Souter and others retain. With Taylor we omit since a scribal addition of *egeneto* seems probable in the light of several good texts. But, as shown above in the general discussion of the context of this verse in connection with *kai euthus*, the clinching argument against *egeneto* is the obvious dependence of Mark on Acts 10.11-16.
3. 1.27. With Kilpatrick and TR we read *ti estin touto? tis hē didachē hē kainē hautē? hoti kat'eksousian kai tois pneumasi epitassei*. F. Field (*Notes on the Translation of the New Testament*, 1899, p. 24) suggested that the longer text was to be preferred both because it separated *kat'eksousian* from *didachē* and joined it to *epitassei* and because of Lk 4.36 *hoti en eksousia kai dunamei epitassei*. Field also suggested that Acts 17.19 *tis hē kainē hautē hē hupo sou laloumenē didache* may have influenced the copyists here. He did not know that the first "copyist" to use Acts in "copying" a Gospel was Mark himself!

Mark seems to have worked as follows: in Lk 4.32 he noted that *didachē* and *logos* were treated as synonyms; when he then read in Lk 4.36 *tis ho logos houtos* he decided to replace *logos* by *didachē*; not to avoid *logos* altogether, or its idea, he now wrote *ti estin touto*; but *tis he didachē* reminded him of Acts 17.19 *tis hē kainē hautē etc.*, thus he writes *tis hē didachē hē kainē hautē*; the *en eksousia* of Lk 4.32 now reminds him that Paul wrote in II Cor. 13.10 *kata tēn eksousian* (*kata* with *eksousia* only here and in the above Corinthian reference in all of N.T.) and brings him to write *hoti kat'eksousian*.

As ever we marvel at the labor and ingenuity with which Mark searches for an unusual or distant synonym. Luke's *en eksousia* is obviously a literal rendering of the rabbinic בְּרִשְׁתָּא "with permission" (therefore "with authority") and *kat'eksousian* is a more sophisticated Greek equivalent.

4. 2.9. *egeirou aron ton krabaton sou kai hupage*. WR, Taylor agree on *egeirou* which is attested by BL 0 28. Nestle, BS, etc. give *egeire* which is the Mt-Lk parallel. Since Mark normally uses the form *egeire*, as does Luke, the more difficult reading is *egeirou*. For similar reasons Tisch.



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and So. evidently accepted *egeirou* as the reading of Lk 8.54 which is also a unique Lukan usage. It is altogether probable that Mark, as always in search of a written novelty, remembered the unusual reading in 8.54 and placed it here. It is just like him to write *egeire*, however, when he came the actual *egeirou* opposite Lk 8.54 later!

*Hupago* is one of Mark's stereotypic words, appearing 16xx, all but 1x in the imperative. Luke uses it 5xx, only once opposite a Markan use, never in agreement with Matthew, and only 2xx in the imperative. Like Mark, Matthew seems to consider the word an imperative in proper use, uses it almost exclusively in the imperative (17xx out 19) and at least 7xx opposite Mark. Mark uses it 4xx where Luke has a form of *poreuomai*, a verb Mark carefully avoids. Matthew's *poreuesthe* opposite *hupagete* of Mk 11.2-Lk 19.20 suggests the verb may have started with Luke only to be extended by Mark and under his influence further extended by Matthew.

Most of the mss. give *peripatei* here, but this is the Mt-Lk parallel and we would expect Mark to have a synonym. Thus when Aleph LVD etc. give *hupage* we are not surprised. As so often in other words Mark has probably replaced *peripatei* here by *hupage* only to bring *peripatei* back in 5.42 where neither Matthew nor Luke give the slightest hint that the young lady "walked around."

The full text *hupage eis ton oikon sou* is given by D 33 and others. So., Tish. accept. Aleph has *hupage*. That this is the original reading is impossible to prove but the following points are in its favor: (1) At Mk 2.9 Mt-Lk have only *egeire kai peripatei* yet Mark has at least *egeire aron ton krabaton sou kai peripatei*; thus Mark has expanded in the direction of his verse 11 (opposite which Mt-Lk retain *klinēn* against Mark); (2) opposite Mk 2.12 Mt-Lk read *apēlthen* (Mk: *eksēlthen*) *eis ton oikon autou* to which Mk has no parallel. Since it is Mark's habit to transfer ideas and phrases back and forth and seek parallel expressions for replacement there is good evidence that the longer D-type text is original.

5. 3.6 *pōs*. All printed texts but ours suppose the original to have been *hopōs*. It is, however, significant that Mark never uses this word in any other context. *hopōs* is used 6xx in Lk and 17xx in Mt, always in non-Markan contexts in Lk and nearly always in such in Mt. Mt 12.14 may indicate that Mt supposed the expression in Mk 3.6 to be *hopōs*; it is the natural conclusion. But we must start with the fact that Mark has no other *hopōs* in his Gospel. Secondly, the idea that at this early stage in Jesus' ministry the Pharisees and Herodians (?) would decide to bring about Jesus' destruction has always been difficult for students to explain. Thirdly, Lk's parallel says nothing about a decision to destroy Jesus, only "what to do with Jesus." Fourthly, the Lukan text looks like an editorial addition of Lk for it can be rendered into Hebrew only with circumlocution uncommon to most Lukan readings and Mt's parallel shows no point of

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contact with Luke against Mark; where Matthew retains an unusual degree of verbal identity with Mark (as Flusser has pointed out in his *Jesus*, p. 11) he seems to have no other text before him. Fifthly, Mark treats *pōs* and *ti* as synonyms, perhaps because of Lk 12.11 (cf. Mt. 10.19). He gives *pōs* for Lk's *tini* in 4.30 and *ti* for Lk's *pōs* in 4.24. Opposite Lukan *pou* he even writes *ti deiloi...* and *pōs ouch echete*. In his love for change Mark uses *pōs 2xx* for Lukan *hōs* (Mk 2.26 and 12.26). Once again Mk's love of synonyms and distant parallels gives the clue to his re-writing of 3.6. To see his method we must set down the various parallels.

Mk	Lk
3.6 <i>sumboulion edidoun, ho pōs auton apolesōsin...</i>	6.11 <i>dielaloun ... ti an poiēsaiēn tō Iēsou.</i>
11.18 <i>... kai ezētoun pōs auton apolesōsin</i>	19.47,48 <i>...ezētoun auton apolesai ... kai ouch heuriskon to ti poiēsōsin....</i>
14.1 <i>...ezētoun ... pōs auton ...apokteinōsin</i>	22.2. <i>ezētoun ... to pōs anelōsin auton.</i>
14.11. <i>ezētei pōs auton eukairōs paradoi</i>	22.4-6 <i>... to pōs autois paradō auton.. ezētei eukairian tou paradounai auton....</i>

We note first Mk's careful use of the imperfect tense just as Lk employs it, although with a change of verb in the first parallel. Next we see the Lukan *ti, to ti, to pōs* combinations and their relation to *poiēsaiēn, poiēsōsin, apolesai,* and *anelōsin*. Finally, we note the Markan interest in all these and the treatment of *ho pōs* in 3.6 exactly like *pōs* in 11.18. It seems obvious that he has leapt ahead in his story and attempted to combine the Lukan *auton apolesai.. to ti... to pōs...anelōsin* in *ho pōs auton apolesōsin*. The result of such a method is in this instance of course the creation of the rabbinically improbable idea that the Pharisees and the Herodians (a term Mark must have created from his knowledge of Luke 13.31) have decided to destroy Jesus for no other reason than that he healed on the Sabbath and argued with them when they disagreed with such action. Once again we must add that in our judgment this strange way of dealing with parallels through the replacement of synonyms does not mean our author was necessarily conscious of distorting the story. There is little doubt that had he known what headaches he would cause twentieth century scholars by his somewhat playful method he would have occasionally avoided his overly dramatic tendencies. Incidentally, the treatment of *hopōs* as *ho pōs* brings the resultant meaning somewhat closer to Luke's indefinite "what to do with Jesus." Mk's text should be translated, "they took counsel against him to decide *in what way* they could destroy him." rather than "they counseled together against him *in order to* destroy him."



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6. 4.30 *en poia parabolē parabolōmen* (as Kilpatrick with exception of *poia*). Taylor writes that Moulton calls this a "plausible reading." D θ are among the supporting mss. The context (Parable of Mustard Seed) is one of the rare pericopae which many Markan Priorists believe to be both Markan and Q and therefore see in the Matthaean text a combination of Mk and Q, the latter being best seen in Lk. In the Lukan parallel to Mk 4.30 we find *tini homoia estin hē basileia tou theou kai tini homoiōsō autēn*. This is clearly a form of the "to whom will you liken me and whom compare me to" formula found at least 3xx in Isaiah (40.18,25; 46.5). Neither Isaiah nor Luke connects this phrase with the word *mashal* (*parabolē*) but Mk 4.30 and Mt 13.31 make such a connection.

As usual Mark has sought out parallels and synonyms and made many verbal changes which even include the insertion of one of his favorite stereotypes: *epi tēs gēs* (2xx!). The Lukan text has an almost perfect BH word order. Mt-Lk show us that the original Q text had a quotation from Daniel at the end of the story, though this is not quite in the LXX form. This quotation says that the "birds of heaven dwelt in the branches thereof." In Mk this becomes "that the birds of heaven may dwell in the shadow thereof." Just before this the Lukan text has the Hebraism *kai egeneto eis dendron* (יָהִי לְעֵץ) which Matthew gives as *kai ginetai dendron* and Mark drops altogether.

The Markan re-write turns out on inspection to be dependent on the seventeenth chapter of Ezekiel. There we find (17.22,23) the Lord taking a cedar shoot and planting it. The shoot "will become a strong cedar" and "every bird... will take refuge under its shadow." Thus Mark apparently looks at the Lukan passage, remembers the passage in Ezekiel which has the Hebraism "becoming a tree (cedar)" and the fact that this is connected with birds finding refuge in the branches (under the shadow), turns to the passage, and begins to read as early as the beginning of the chapter, noting the phrase in the Hebrew text (Ez 17.2) חֹרֶף חֵידָה וּמָשַׁל מְשָׁל "riddle a riddle and parabolize a parable." He appears to have read only the Hebrew text for as he now begins to re-write he literalizes the Greek into *parabolē parabolōmen* (LXX *eipon parabolēn* at Ez. 17.2) and gives *hupo tēn skian autou* (Ez 17.23) instead of the Mt-Lk *en tois kladois autou* (cf. parallels to Mk 4.32). We need only add that *mashal* is found 6xx in Ezekiel, more often than in any other OT book, and the expression "parabolize a parable" is found only there (Ez 17.2; 21.5).

7. 6.20 *ēporei*, with WH, Nest., Taylor, So. and others. BS etc. have *epoiei*. The last text is supported by D and late texts and it is difficult to know why any printed text would retain it. When it is remembered that Mk 6.17-29 is a passage characterized by word-influences from Esther and other recognizable texts (cf. Bacon, *The Beginnings of the Gospel Story*, 1909, *in situ*) and immediately follows the story of Herod's confusion (*diēporei*

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- Lk 9.7) there is no reason to be surprised that Mark should use *ēporei* in 6.20. The reading *epoiei* probably arose in the D-type text as an attempt to make Herod positive. Thus Herod would "watch over John, hear him, do much (for him, presumably) and gladly hear him." This would make the double use of "hear" even more difficult in the context.
8. 10.24 *pōs duskolon estin tous pepoithotas epi chrēmasin*, with So. This D-type text reading has several points in its favor. (1) It repeats the idea in *pōs duskolōs hoi ta chrēmata echontes* (Mk 10.23-Lk 18.24), a phrase which Mark copies exactly from Luke and which includes an adverb found only here in our Synoptic Gospels (including the parallel Mt 19.22). (2) The expression *duskolon...eiselthein* is Hebraic in form: קָשָׁה לָבוֹא. (3) It may be influenced by the non-parallel *tous pepoithotas* of Lk 18.9 which Mark probably read in Lk just prior to preparing his tenth chapter.
  9. 11.31 *ti eipōmen* with Taylor, who quotes Turner's observation that it seems so typically the style of Mk that it is difficult not to believe it genuine. Mt-Lk agree against Mk in not giving the question. It appears to be a typical Markan expansion.



## TEXT AND TRANSLATION

## ΚΑΤΑ ΜΑΡΚΟΝ

**I** 1'Αρχή τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ (υἱοῦ θεοῦ).

2Καθὼς γέγραπται ἐν τῷ Ἑσαΐα τῷ προφήτῃ, Ἴδοῦ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· 3φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, 4ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν. 5καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8ἐγὼ ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

9Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. 10καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· 11καὶ φωνὴ ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. 12Καὶ εὐθὺς τὸ πνεῦμα αὐτόν ἐκβάλλει εἰς τὴν ἔρημον. 13καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ καὶ λέγων 15ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. 16Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβállοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ



## ספר הבשורה על פי מרקוס

א

יתחלת בשורת ישוע המשיח [בן אלהים].

<sup>2</sup>יבכתוב בישעיהו הנביא «הנני שלח מלאכי לפניך ופנה דרכך: יקול קורא במדבר פנו דרך יהוה ישרו מסלותיו»<sup>1</sup> יכן היה יוחנן המטביל קורא במדבר לטבילת תשובה אשר בה סליחת החטאים. <sup>3</sup>יניצאו אליו כל ארץ יהודה וכל אנשי ירושלים ויטביל אותם בנהר הירדן והם מתנודים על חטאתם. <sup>4</sup>יווחנן לבוש שער גמלים ואזור עור במתניו ומאכלו חגבים ודבש מעל פני השדה. ויבשר לאמר, "הנה גדול ממני בא אחרי אשר אינני ראוי לכרע ברך לפניו ולהתיר את שרוך נעליו. <sup>5</sup>אני הטבילתי אתכם במים והוא יטביל אתכם ברוח הקדש."

<sup>6</sup>וייהי בימים ההם ויבוא ישוע מנצרת אשר בגליל ויטביל אותו יוחנן בירדן. וייהי בעלותו מן המים וירא כי נקרעים השמים וכי יורד עליו הרוח כיונה. <sup>7</sup>ויהנה קול מן השמים: "אתה בני יחיד, בך חפצתי." <sup>8</sup>ויהרוח הוציאו אל המדבר וייהי במדבר ארבעים יום, וינסהו שם השטן, והוא עם החיות והמלאכים משרתים אותו.

<sup>9</sup>וואחרי אשר הסגר יוחנן בא ישוע הגלילה ויבשר את בשורת האלהים ויאמר, <sup>10</sup>"הנה מלאו הימים ומלכות האלהים קרבה! שובו, והאמינו בבשורה!" <sup>11</sup>וייהי בלכתו על שפת ים הגליל וירא את שמעון ואת אנדרי אחי שמעון פורשים מכמרת בים, כי דיגים היו. <sup>12</sup>ויאמר אליהם ישוע, "לכו אחרי ואעשה אתכם לדיגי אדם." <sup>13</sup>ויניעו את

2. מלאכי ג' 1. 3. ישעיה מ' 3.

άλιεις. <sup>17</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἅλιεις ἀνθρώπων. <sup>18</sup>καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. <sup>19</sup>Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. <sup>20</sup>καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>21</sup>Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. <sup>22</sup>καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. <sup>23</sup>καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν <sup>24</sup>λέγων· Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>25</sup>καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ. <sup>26</sup>καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup>καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ. <sup>28</sup>καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

<sup>29</sup>Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν ἦλθεν εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup>ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup>καὶ προσελθὼν ἥγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. <sup>32</sup>Ὁψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· <sup>33</sup>καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. <sup>34</sup>καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν. <sup>35</sup>Καὶ πρωτὶ ἔννυχά λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κάκεῖ προσήχετο. <sup>36</sup>καὶ κατεδίωξεν αὐτόν Σίμων καὶ οἱ μετ' αὐτοῦ, <sup>37</sup>καὶ εἶδον αὐτόν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε. <sup>38</sup>καὶ λέγει αὐτοῖς· Ἀγωμεν ἀλλαχοῦ εἰς τὰς ἐχόμενας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.



מִכְמוֹרוֹתֵיהֶם וַיֵּלְכוּ אַחֲרָיו. <sup>19</sup>וַיַּעֲבֹר מַעַט מַשֶּׁם וַיֵּרָא אֶת יַעֲקֹב בֶּן זַבְדִּי וְאֶת יוֹחָנָן אָחִיו וְהֵם בִּסְרִיחַ מִתְקַנְיִם אֶת הָרִשָּׁתוֹת, וְהִנֵּה קָרָא לָהֶם. וַיַּעֲזֹבוּ אֶת אֲבֵיהֶם וזַבְדִּי בִּסְרִיחַ עִם הַשְּׂכִירִים וַיֵּלְכוּ אַחֲרָיו.

<sup>21</sup>וַיָּבֹאוּ אֶל כָּפָר נָחוּם וְהוּא בָּא אֶל בֵּית הַכְּנָסֶת בַּשָּׁבֶת וַיִּלְמַד שָׁם. <sup>22</sup>וַיִּתְּמָהּוּ עַל תּוֹרָתוֹ כִּי הָיָה מְלַמֵּד כְּאִישׁ אֲשֶׁר הָרָשׁוֹת בִּידּוֹ וְלֹא כְסוּפָרִים. <sup>23</sup>וְהִנֵּה אִישׁ בְּבֵית הַכְּנָסֶת אֲשֶׁר לָהֶם וּבּוֹ רוּחַ טְמֵאָה וַיִּצְעַק <sup>24</sup>לֵאמֹר, "מָה לָּנוּ וְלָךְ יִשׁוּעַ הַנִּצָּרִי? לְהַשְׁמִידֵנוּ בָּאתָ! יַדְעֲתִיךָ מִי אַתָּה, קָדוֹשׁ הָאֱלֹהִים!" <sup>25</sup>וַיַּגִּיעַר בּוֹ יִשׁוּעַ וַיֹּאמֶר, "הֵם נִצָּא מִתּוֹכָם!" <sup>26</sup>וְרוּחַ הַטְּמֵאָה קָרָעָה אוֹתוֹ וַתִּקְרָא בְּקוֹל גָּדוֹל וַתֵּצֵא מִמֶּנּוּ. <sup>27</sup>וַיִּתְּמָהּוּ כָּלֵם וַיִּשְׁאַלֻּם אִישׁ אֶת אָחִיו, "מָה זֶה? מָה הַתּוֹרָה הַחֲדָשָׁה הַזֹּאת? כִּי בִרְשׁוֹת הוּא מַצִּיחַ אֶף לְרוּחוֹת הַטְּמֵאָה וְהֵן נִשְׁמָעוֹת לוֹ!" <sup>28</sup>וַיֵּצֵא שְׁמֵעוּ בְּכָל מְקוֹם וּבְכָל אֶרֶץ הַגָּלִיל.

<sup>29</sup>וַיֵּצֵאוּ מִבֵּית הַכְּנָסֶת וַיָּבֹאוּ אֶל בֵּית שְׁמַעוֹן וְאַנְדֹרִי עִם יַעֲקֹב וַיּוֹחָנָן. <sup>30</sup>וַיַּחֲמוּת שְׁמַעוֹן שָׂכָבָה אַחֲיוֹת קַדְחַת וַיַּדְבְּרוּ אֵלָיו עָלֶיהָ. <sup>31</sup>וַיִּגֹּשׁ וַיַּחֲזֹק בִּידָהּ וַיִּקֶּם אוֹתָהּ, וַתִּסָּר מִמֶּנָּה הַקַּדְחַת וַתִּשְׂרַת אוֹתָם.

<sup>32</sup>וַיְהִי כַּעֲרֵב הַיּוֹם כָּבֹא הַשֶּׁמֶשׁ וַיָּבִיאוּ אֵלָיו אֶת כָּל הַחוֹלִים וְאַחֲיוֹי הַשְּׂדִים <sup>33</sup>וְכָל הָעִיר נֹאֲסָפִים אֶל פֶּתַח הַבַּיִת. <sup>34</sup>וַיִּרְפֹּא חוֹלִים רַבִּים מִמַּחֲלוֹת שׁוֹנוֹת וְשְׂדִים רַבִּים הוֹצִיא וְלֹא נָתַן לְשְׂדִים לְדַבֵּר כִּי יִדְעוּהוּ.

<sup>35</sup>וַיִּשְׁכֶּם בַּבֶּקֶר לִפְנֵי עֲלוֹת הַשָּׁחַר וַיֵּצֵא אֶל מְקוֹם שָׁמַיִם וַיִּתְּפִלֵּל שָׁם. <sup>36</sup>וַיִּרְדְּפוּ אַחֲרָיו שְׁמַעוֹן וְאַשֶׁר עִמּוֹ <sup>37</sup>וַיִּמָּצְאוּהוּ וַיֹּאמְרוּ אֵלָיו, "הַכֹּל מִבְּקָשִׁים אוֹתָךְ!" <sup>38</sup>וַיֹּאמֶר אֲלֵיהֶם, "הִבֵּה נִלְךָ מִפֶּה אֶל הַכֹּפָרִים הַקְּרוֹבִים וְאַבְשָׁר גַּם שָׁם, כִּי לְזֹאת יֵצֵאתִי."

<sup>39</sup>Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. <sup>40</sup>καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι. <sup>41</sup>καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ θέλω, καθαρίσθητι. <sup>42</sup>καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. <sup>43</sup>καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν. <sup>44</sup>καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς. <sup>45</sup>ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἐξω ἐπ' ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

## II

<sup>1</sup>Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. <sup>2</sup>καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup>καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup>καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβατον ὅπου ὁ παραλυτικὸς κατέκειτο. <sup>5</sup>καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. <sup>6</sup>ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν ὅτι οὕτως οὕτως λαλεῖ βλασφημεῖ; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός; <sup>8</sup>καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>9</sup>τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν ἐγείρου ἄρον τὸν κράβατόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου; <sup>10</sup>ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς — λέγει τῷ παραλυτικῷ <sup>11</sup>Σοὶ ἔγειρε λέγω, ἄρον τὸν κράβατόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. <sup>12</sup>καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβατον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδαμεν.



<sup>39</sup>וַיֵּלֶךְ וַיִּבְשֶׁר בְּבִתִּי הַכְּנֻסָּת אֲשֶׁר לָהֶם בְּכָל הַגָּלִיל וַיּוֹצֵא  
אֶת הַשָּׂדִים. <sup>40</sup>וַיְהִינָה בָּא אֵלָיו אִישׁ מִצָּרַע וַיִּתְחַנֵּן אֵלָיו וַיִּכְרַע  
בֶּרֶךְ לִפְנָיו וַיֹּאמֶר אֵלָיו, "אִם תִּרְצֶה תוּכַל לְטַהֲרֵנִי!" וַיִּרְחַם  
עָלָיו וַיּוֹשֶׁט יָדוֹ וַיַּגֵּעַ בּוֹ וַיֹּאמֶר אֵלָיו, "רוּצָה אָנִי, וְטָהַר!"  
<sup>41</sup>וַתִּסָּר מִמֶּנּוּ צָרְעָתוֹ כִּרְגָע וַיְטָהַר. <sup>42</sup>וַיִּנְגַּעַר בּוֹ וַיּוֹצִיאוּ וַיֹּאמֶר  
אֵלָיו, "רְאֵה, אֵל תֹּאמַר דְּבַר לְאִישׁ אֲלֵא לֶךְ הֲרֵאָה אֶל הַכֹּהֵן  
וְהִקְרַב לְטַהֲרֶתְךָ אֶת אֲשֶׁר צִוָּה מֹשֶׁה לַעֲדוֹת לָהֶם." <sup>43</sup>וַיֵּצֵא  
וַיַּחֲלֵל לְבָשָׁר וּלְהַפְיִץ אֶת הַדְּבַר בְּרַבִּים עַד אֲשֶׁר לֹא יָכוֹל  
יִשׁוּעַ לָבוֹא אֶל עִיר בְּגִלּוֹי וַיֵּשֶׁב מְחוּץ לָעִיר בְּמִקְוֹמוֹת  
שׁוֹמְמִים, וַיָּבֹאוּ אֵלָיו מִכָּל מְקוֹם.

ב

וַיָּבֹאוּ שָׁנִית אֶל כֹּפֶר נַחוּם אַחֲרֵי יָמִים אַחָדִים וַיִּשְׁמְעוּ הָעָם  
כִּי הוּא בַּבֵּית. <sup>1</sup>וַיֵּאֲסֹפּוּ רַבִּים עַד אֲשֶׁר לֹא נֹתֵר מְקוֹם בַּבֵּית וְלֹא  
בִּפְתַּח הַבֵּית, וַיִּדְּבַר אֲלֵיהֶם אֶת דְּבַר הַבְּשׂוּרָה. וַיָּבֹאוּ  
אֲנָשִׁים וַיָּבִיאוּ אֵלָיו אִישׁ מִשְׁתָּק, וְאַרְבָּעָה נוֹשָׁאִים אוֹתוֹ. וַיְהִי  
כְּאֲשֶׁר לֹא יָכְלוּ לְהַכְנִיסוֹ אֵלָיו בְּשָׁל הַהֶמוֹן הָרַב וַיִּסִּירוּ אֶת  
הַגַּג מֵעַל לַיִּשׁוּעַ וַיַּחֲתְרוּ בַּתְּקֶרֶה וַיּוֹרִידוּ אֶת הַמָּטָה אֲשֶׁר  
עָלֶיהָ שָׁכַב הַמִּשְׁתָּק. <sup>2</sup>וַיֵּרָא יִשׁוּעַ אֶת אֲמוֹנָתָם וַיֹּאמֶר אֶל  
הַמִּשְׁתָּק, "בְּנִי, נִסְלַחוּ לֶךְ חֲטָאִיךָ!" וַיְהִינָה סוֹפְרִים אַחָדִים  
יוֹשְׁבִים שָׁם, וַיֹּאמְרוּ בְּלָבָם, "לָמָּה הוּא מַדְבֵּר וּמַגִּיד כֵּךְ? מִי  
יֹכַל לְסַלֵּחַ חֲטָאִים מִלְּבַד הָאֵל הָאֶחָד?" וַיִּבְרוּחוּ יָדַע יִשׁוּעַ  
כִּי כִכָּה הֵם אוֹמְרִים בְּלָבָם וַיֹּאמֶר אֲלֵיהֶם, "לָמָּה תֹאמְרוּ  
כֹּזֵאת בְּלִבְבְּכֶם? יָמָּה הִנָּקֵל, לְהַגִּיד לַמִּשְׁתָּק, נִסְלַחוּ לֶךְ  
חֲטָאִיךָ, אוֹ לְהַגִּיד, קוּם וְקַח אֶת מִטָּתְךָ וְלֶךְ אֶל בֵּיתְךָ? וַיּוֹלְמֵעַן  
תִּדְעוּ כִּי רְשׁוֹת בִּידֵי בֶן הָאָדָם לְסַלֵּחַ חֲטָאִים עָלֵי אָדָמוֹת, —  
אָמַר לַמִּשְׁתָּק — <sup>3</sup>"לֶךְ אָנִי אוֹמֵר, קוּם וְקַח אֶת מִטָּתְךָ וְלֶךְ אֶל  
בֵּיתְךָ." <sup>4</sup>וַיִּיקָם וַיִּקַּח אֶת הַמָּטָה וַיֵּצֵא לְעֵינֵי הַכָּל. וְכָלֶם תָּמָהּ  
וַיַּחֲלִילוּ אֶת הָאֱלֹהִים וַיֹּאמְרוּ, "מַעֲוֹלָם לֹא רָאִינוּ כַּדְּבַר הַזֶּה!"

<sup>13</sup>Καὶ ἐξηλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. <sup>14</sup>καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου κατήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>15</sup>καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ. <sup>16</sup>καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει; <sup>17</sup>καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.

<sup>18</sup>Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; <sup>19</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. <sup>20</sup>Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>21</sup>οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. <sup>22</sup>καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί, ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

<sup>23</sup>Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. <sup>24</sup>καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; <sup>25</sup>καὶ λέγει αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ, ὅτε χρειαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; <sup>26</sup>πῶς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; <sup>27</sup>καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· <sup>28</sup>ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.



<sup>13</sup> וַיֵּצֵא וַיָּשָׁב אֶל שְׂפַת הַיָּם, וַיָּבֹא כָּל הַהֶמוֹן אֵלָיו וַיִּלְמְדֵם.  
<sup>14</sup> וַיְהִי בִלְכָתוֹ וַיֵּרָא אֶת לֹוּ בֶן חֶלְפִי יוֹשֵׁב בְּבֵית הַמָּכֶס, וַיֹּאמֶר  
 אֵלָיו, "לֵךְ אַחֲרַי!" וַיָּקֶם וַיֵּלֶךְ אַחֲרָיו. <sup>15</sup> וַיָּשָׁב לֵאכֹל בְּבֵיתוֹ,  
 וְעַם יִשְׂרָאֵל וּתְלָמִידָיו יוֹשְׁבִים מוֹכְסִים וְחֹטְאִים רַבִּים, כִּי הָלְכוּ  
 אַחֲרָיו רַבִּים. <sup>16</sup> וַיֵּרְאוּ הַסּוֹפְרִים מִבֵּין הַפְּרוּשִׁים כִּי הוּא אוֹכֵל  
 עִם הַחֹטְאִים וְהַמּוֹכְסִים וַיֹּאמְרוּ אֵל תְּלָמִידָיו, "לָמָּה הוּא  
 אוֹכֵל עִם הַחֹטְאִים וְהַמּוֹכְסִים?" <sup>17</sup> וַיִּשְׁמַע יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם  
 "אֵין הַפְּרִיָאִים צְרִיכִים לְרוֹפֵא אֶלָּא הַחוֹלִים. לֹא בָאתִי  
 לְקַרֵּא לַצַּדִּיקִים אֶלָּא לַחֹטְאִים."

<sup>18</sup> וּבָעֵת הַזֹּאת צָמוּ תְלָמִידֵי יוֹחָנָן וְהַפְּרוּשִׁים, וַיָּבֹאוּ וַיֹּאמְרוּ  
 אֵלָיו, "מָדוּעַ צָמִים תְּלָמִידֵי יוֹחָנָן וְתְלָמִידֵי הַפְּרוּשִׁים  
 וְתְלָמִידֶיךָ אֵינָם צָמִים?" <sup>19</sup> וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ, "הֵיוּכְלוּ בְּנֵי  
 הַחֲפָה לָצוּם בְּעוֹד הַחֲתָן עִמָּם? כָּל עוֹד הַחֲתָן עִמָּם אֵינָם  
 יְכוּלִים לָצוּם. <sup>20</sup> אֲךָ הִנֵּה יָמִים בָּאִים וְלִקַּח מֵהֶם הַחֲתָן, וְאֹ  
 יִצְוּמוּ בַיּוֹם הַהוּא. <sup>21</sup> אֵין תּוֹפְרִים טְלָאִי מִפֶּד חֲדָשׁ עַל בְּגָד יֵשֶׁן  
 כִּי אֹ הַפֶּד הַחֲדָשׁ יִמְשֹׁךְ אַחֲרָיו אֶת הַפֶּד הַיֵּשֶׁן וְרַחֵב הַקֶּרַע.  
<sup>22</sup> וְאֵין גּוֹתֵנִים יֵין חֲדָשׁ בְּנֹאדוֹת יִשְׁנִים כִּי אֹ יִבְקַע הַיֵּין אֶת  
 הַנֹּאדוֹת וְאִבְדּוּ גַם הַיֵּין וְהַנֹּאדוֹת, אֶלָּא גּוֹתֵנִים יֵין חֲדָשׁ  
 בְּנֹאדוֹת חֲדָשִׁים."

<sup>23</sup> וַיְהִי בַשַּׁבָּת בִּלְכָתוֹ בַּשְּׂדוֹת הַקָּמָה וַיַּחֲלוּ תְלָמִידָיו לְקַטֵּף  
 שִׁבְלִים בְּדֶרֶכָם. <sup>24</sup> וְהַפְּרוּשִׁים אָמְרוּ לוֹ, "רֵאָה! מָדוּעַ הֵם  
 עוֹשִׂים אֶת אֲשֶׁר אָסוּר לַעֲשׂוֹת בַּשַּׁבָּת?" <sup>25</sup> וַיֹּאמֶר אֲלֵיהֶם,  
 "הַמַּעֲוֹלִם לֹא קָרְאתֶם אֶת אֲשֶׁר עָשָׂה דָּוִד בְּמַחְסוֹר וּבִרְעָב,  
 הוּא וְאֲשֶׁר עָמוּ, <sup>26</sup> כַּאֲשֶׁר בָּא לְבֵית הָאֱלֹהִים בַּיּוֹם אֲבִיתָר  
 הַכֹּהֵן הַגָּדוֹל וְאָכַל אֶת לֶחֶם הַפָּנִים, אֲשֶׁר מִתָּר רַק לַכֹּהֲנִים  
 לֵאכֹל, וְנָתַן גַּם לְאֲשֶׁר עָמוּ?" <sup>27</sup> וַיֹּאמֶר אֲלֵיהֶם, "הַשַּׁבָּת נִמְסְרָה  
 לְאָדָם וְלֹא הָאָדָם לַשַּׁבָּת, <sup>28</sup> עַל-כֵּן בֶּן הָאָדָם אֲדוֹן גַּם לַשַּׁבָּת."

## III

<sup>1</sup>Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένον ἔχων τὴν χεῖρα· <sup>2</sup>καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup>καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν· Ἐγείρε εἰς τὸ μέσον. <sup>4</sup>καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. <sup>5</sup>καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. <sup>6</sup>καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρῳδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ, ὃ πῶς αὐτὸν ἀπολέσωσιν.

<sup>7</sup>Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν· καὶ ἀπὸ τῆς Ἰουδαίας <sup>8</sup>καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. <sup>9</sup>καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν· <sup>10</sup>πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μᾶστιγας. <sup>11</sup>καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. <sup>12</sup>καὶ πολλὰ ἐπιτίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερόν ποιήσωσιν.

<sup>13</sup>Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup>καὶ ἐποίησεν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν <sup>15</sup>καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· <sup>16</sup>καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον· <sup>17</sup>καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἀπέθηκεν αὐτοῖς ὄνομα Βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς· <sup>18</sup>καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον <sup>19</sup>καὶ Ἰούδαν Ἰσκαριώθ δς καὶ παρέδωκεν αὐτόν.

<sup>20</sup>Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. <sup>21</sup>καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι Ἐξέστη.



וַיָּשָׁב אֶל בֵּית הַכְּנֶסֶת וְהָיָה שָׁם אִישׁ אֲשֶׁר יִבְשָׁה יָדוֹ,  
וַיַּעֲמֵדוּ עָלָיו לְרֹאוֹת אִם יִרְפָּא אוֹתוֹ בַּשָּׁבֶת לְמַעַן הוֹצֵא עָלָיו  
דָּבָה. וַיֹּאמֶר אֶל הָאִישׁ אֲשֶׁר יִבְשָׁה יָדוֹ, "עֲמֵד בַּתּוֹךְ!"  
וַיֹּאמֶר אֲלֵיהֶם, "הִמָּתֵר לְהִיטִיב אוֹ לְהִרְעַ בַּשָּׁבֶת, לְהַצִּיל נַפְשׁ  
אוֹ לְאַבְדָּה?" וַיַּחֲרִישׁוּ. וַיִּבֶט אֲלֵיהֶם בְּזַעַם, כִּי חָרָה לוֹ עַל קִשִּׁי  
לְבָבָם, וַיֹּאמֶר אֶל הָאִישׁ, "הוֹשֵׁט יָדְךָ." וַיּוֹשֵׁט אוֹתָהּ וְהָיָה  
שָׁבָה יָדוֹ לְאִיתָנָה. וַיֵּצְאוּ הַפְּרוּשִׁים וַיּוֹעֲצוּ עִם אַנְשֵׁי הוֹרְדוֹס  
אֵיךְ יִקְחוּ אֶת נַפְשׁוֹ.

וַיַּעֲבֹר יֵשׁוּעַ עִם תַּלְמִידָיו אֶל הַיָּם, וְהָמוֹן רַב הָלַךְ אַחֲרָיו  
מִן הַגָּלִיל. וְגַם מִיהוּדָה וּמִירוּשָׁלַיִם וּמֵאֲדוּם וּמֵעֵבֶר הִירְדֵן  
וּמִסְבִּיבוֹת צוּר וְצִידוֹן בָּא אֲלָיו הָמוֹן רַב כִּי שָׁמְעוּ אֶת כָּל  
אֲשֶׁר עָשָׂה. וַיֹּאמֶר אֶל תַּלְמִידָיו כִּי יָכִינוּ לוֹ סִירָה פֶּן יִלְחָצוּהוּ  
הָעָם, <sup>10</sup>כִּי רַפָּא רַבִּים וְעַל-כֵּן נִדְּחָקוּ אֲלָיו כָּל הַחוֹלִים לִגְעַת  
בּוֹ. <sup>11</sup>וְרוּחוֹת הַטְּמָאָה, כַּאֲשֶׁר רָאוּהוּ, נָפְלוּ לְפָנָיו וַתַּצְעֲקֶנָה,  
"אֵתָהּ הוּא בֶן הָאֱלֹהִים!" <sup>12</sup>וַיִּגְעַר בָּהֶן בְּחֹזֶקָה לְבַל תִּגְלִינָה  
אוֹתוֹ.

<sup>13</sup>וַיַּעַל הֶהָרָה וַיִּקְרָא אֶל אֲשֶׁר רָצָה בָּהֶם, וַיָּבֹאוּ אֵלָיו.  
<sup>14</sup>וַיִּמְּן שְׁנַיִם-עָשָׂר לֵהְיוֹת עִמּוֹ וַיִּקְרָא לָהֶם שְׁלִיחִים כִּי הָיָה  
רְצוֹנוֹ לְשַׁלַּח אוֹתָם לְבָשֶׁר <sup>15</sup>וּלְתֵת לָהֶם רְשׁוֹת לְהוֹצִיא אֶת  
הַטְּדִים. <sup>16</sup>וַיִּמְּן אֶת שְׁנַיִם-הָעָשָׂר, וְהֵם שָׁמְעוֹן (אֲשֶׁר שָׁם שְׁמוֹ  
"כִּיפָא") <sup>17</sup>וַיַּעֲקֹב בֶּן זַבְדִּי וַיּוֹחָנָן אַחֵי יַעֲקֹב (אֲשֶׁר שָׁם שְׁמָם  
"בְּנֵי רַעַשׁ" פְּרוּשׁוֹ "בְּנֵי רַעַם") <sup>18</sup>וַיֹּאנָדְרִי וּפִילפּוֹס וְכֹר תַּלְמִי  
וּמַתִּי וְתוֹמָא וַיַּעֲקֹב בֶּן חֶלְפִי וְתַדִּי וְשָׁמְעוֹן קִנְאָנָא <sup>19</sup>וַיַּהֲוֹדָה אִישׁ  
קָרִיּוֹת (אֲשֶׁר גַּם מָסַר אוֹתוֹ).

<sup>20</sup>וַיָּבֹאוּ הַבֵּיתָה וְהֶהָמוֹן שָׁב וַיֵּאָסֶף עַד אֲשֶׁר לֹא יָכְלוּ אֶף  
לְאָכַל לֶחֶם. <sup>21</sup>וַיַּשְׁמְעוּ בְּנֵי מִשְׁפַּחְתּוֹ וַיֵּצְאוּ לְתַפֵּשׂ אוֹתוֹ, כִּי

22καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον δι  
Βεελζεβούλ ἔχει, καὶ δι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει  
τὰ δαιμόνια. 23καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς  
ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 24καὶ  
ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία  
ἐκείνη· 25καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ  
οἰκία ἐκείνη στῆναι. 26καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ  
ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. 27ἀλλ' οὐ δύναται  
οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ  
διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν  
οἰκίαν αὐτοῦ διαρπάσει. 28ἄμην λέγω ὑμῖν δι πάντα ἀφεθήσεται  
τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι,  
ὅσα ἐὰν βλασφημήσωσιν· 29ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα  
τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν  
αἰωνίου ἁμαρτήματος. 30ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

31Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ  
ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. 32καὶ  
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· Ἰδοὺ ἡ μήτηρ  
σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.  
33καὶ ἀποκριθεὶς αὐτοῖς λέγει· Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ  
ἀδελφοί μου; 34καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθη-  
μένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35ὅς ἂν  
ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ  
μήτηρ ἐστίν.

#### IV

1Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ  
συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον  
ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν  
θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς  
πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· 3Ἀκούετε. Ἰδοὺ  
ἔξηλθεν ὁ σπείρων σπεῖραι. 4καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν  
ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.  
5καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν,  
καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· 6καὶ ὅτε ἀνέτειλεν  
ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7καὶ  
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἐνέβησαν αἱ ἄκανθαι καὶ  
συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. 8καὶ ἄλλα ἔπεσεν εἰς



אָמְרוּ, "יֵצֵא מִדַּעְתּוֹ!"<sup>22</sup> וְהַסּוֹפְרִים אֲשֶׁר יָרְדוּ מִירוּשָׁלַיִם אָמְרוּ, "בַּעַל זְבוּל בּוֹ וְעַל יְדֵי שֵׁר הַשָּׁדִים הוּא מוֹצִיא אֶת הַשָּׁדִים." <sup>23</sup> וַיִּקְרָא אֵלָיו וַיַּדְבֵּר אֵלֵיהֶם בְּמִשְׁלִים: "אֵיךְ יוּכַל הַשָּׁטָן לְהוֹצִיא אֶת הַשָּׁטָן? <sup>24</sup> אִם מִלְכוּת שְׂרִיָּה בְּמַחְלֶקֶת לֹא תוּכַל הַמְּלָכוּת הַהִיא לַעֲמֹד. <sup>25</sup> אִם בֵּית שְׂרָי בְּמַחְלֶקֶת לֹא יוּכַל הַבֵּית הַהוּא לַעֲמֹד. <sup>26</sup> וְאִם יָקוּם הַשָּׁטָן וַיַּחְלֶק עַל עַצְמוֹ לֹא יוּכַל הוּא לַעֲמֹד וּבֹא לְקִצּוֹ. <sup>27</sup> לֹא יוּכַל אִישׁ לְבֹא אֶל בֵּית גִּבּוֹר וּלְכוּז אֶת כָּלָיו אִם לֹא יֵאָסֵר בְּרֹאשׁוֹנָה אֶת הַגִּבּוֹר, וְאִזּוּ יָבוֹז אֶת בֵּיתוֹ. <sup>28</sup> וַנֹּאמְרֵי אוֹמַר לָכֶם, כָּל חֲטָא וְכָל גְּדוּף אֲשֶׁר יִגְדֹּפוּ בְּנֵי הָאָדָם יִסְלַח לָהֶם <sup>29</sup> אֵיךְ הַמְּגִדֵּף בְּרוּחַ הַקֹּדֶשׁ אֵין לוֹ סְלִיחָה לְעוֹלָם כִּי הוּא מִתְּחִיב בְּחֲטָא עוֹלָם." <sup>30</sup> (כִּי אָמְרוּ, "רוּחַ טְמֵאָה בּוֹ").

<sup>31</sup> וַיִּבְרָאוּ אֹמֵר וַאֲחֵיו וַיַּעֲמֵדוּ בַּחוּץ וַיִּשְׁלְחוּ לְקָרֵא לוֹ, <sup>32</sup> וַעֲמֵם רַב יוֹשְׁבִים סָבִיב לוֹ, וַיֹּאמְרוּ אֵלָיו, "הִנֵּה אִמְךָ וְאֶחֱיָךְ וְאֶחֱיוֹתֶיךָ עוֹמְדִים בַּחוּץ וּמִבְקָשִׁים אוֹתְךָ." <sup>33</sup> וַיַּעַן וַיֹּאמֶר אֵלֵיהֶם, "מִי הֵם אֹמֵי וְאֶחֱי?" <sup>34</sup> וַיַּיִבֵּט אֶל הַיוֹשְׁבִים סָבִיב לוֹ בְּמַעְגָּל וַיֹּאמֶר, "הִנֵּה אֹמֵי וְאֶחֱי! <sup>35</sup> כָּל הָעוֹשֶׂה אֶת רָצוֹן הָאֱלֹהִים הוּא אֶחֱי וְאֶחֱוִיתִי וְאֹמֵי."

ד

<sup>1</sup> וַיָּשֶׁב וַיַּחֲלֵל לְלַמֵּד עַל שְׁפַת הַיָּם וְהַמּוֹן רַב נֶאֱסָפִים אֵלָיו. וַיֵּרֶד וַיָּשֶׁב בְּסִירָה בָּיִם וְכָל הַהַמּוֹן עַל הַיַּבְשָׁה אֶל מוֹל הַיָּם. <sup>2</sup> וַיִּלְמַד אוֹתָם בְּמִשְׁלִים רַבִּים וּכְלָמֶדוֹ אוֹתָם אָמַר לָהֶם, <sup>3</sup> "שְׁמַעוּ נָא! הִנֵּה יֵצֵא הַזֹּרֵעַ לְזֹרַע יִיְהִי בְּזֹרְעוֹ וַיִּפֹּל מִן הַזֹּרֵעַ עַל הַדֶּרֶךְ וַיִּבְרָאוּ עוֹף הַשָּׁמַיִם וַיֹּאכְלוּהוּ. <sup>4</sup> וַיִּפֹּל עוֹד עַל אֲדָמַת סֹלֶעַ אֲשֶׁר אֵין שָׁם אֲדָמָה רַבָּה וּמִיד צֶמַח כִּי אֵין לוֹ אֲדָמָה עֲמָקָה <sup>5</sup> וּבַעֲלֹת הַחֲמָה נִשְׂרָף וַיִּיבֹשׁ בְּאֵין לוֹ שֶׁרֶשׁ. וַיִּפֹּל עוֹד בְּקוֹצִים וַיַּעֲלוּ הַקּוֹצִים וַיַּחֲנִקוּהוּ, וּפְרִי לֹא נָתַן. <sup>6</sup> וַיִּפֹּל עוֹד עַל הָאֲדָמָה הַטּוֹבָה וַיִּתֵּן פְּרִי עוֹלָה וְגִדְל, וַיַּעַשׂ אֶחָד שְׁלִשִׁים

τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.  
 9καὶ ἔλεγεν· Ὅς ἔχει ὧτα ἀκούειν ἀκουέτω.

10Καὶ ὅτε ἐγένετο κατὰ μόνας, ἡρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολὰς. 11καὶ ἔλεγεν αὐτοῖς· Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 12ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς. 13καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; 14ὁ σπείρων τὸν λόγον σπείρει. 15οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν οὓς σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. 16καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ προσκαιροὶ εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. 18καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19καὶ αἱ μέριμναι τοῦ αἵωνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμενοι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. 20καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.

21Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; 22οὐ γάρ ἐστίν τι κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. 23εἰ τις ἔχει ὧτα ἀκούειν ἀκουέτω. 24καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. 25ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

26Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς, 27καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς οὐκ



שְׁעָרִים וְאַחַד שָׁשִׁים וְאַחַד מֵאָה. "וַיֹּאמֶר, "אֲשֶׁר אֲזַנִּים לוֹ לְשִׁמְעַי יִשְׁמַע!"

<sup>10</sup> וַיְהִי כֹאֲשֶׁר הָיָה לְבִדּוֹ וַיִּשְׁאַלּוּהוּ אֵלֶּה אֲשֶׁר סָבִיב לוֹ עִם שְׁנַיִם-הָעֶשֶׂר עַל דְּבַר הַמְּשָׁלִים. <sup>11</sup> וַיֹּאמֶר אֲלֵיהֶם, "לָכֶם גִּתָּן סוּד מִלְכוּת הָאֱלֹהִים אֲךָ לֹאֲשֶׁר בַּחוּץ הַכֹּל נִמְסָר בַּמְּשָׁלִים, <sup>12</sup> לְמַעַן «רְאֵה יִרְאוּ וְלֹא יִדְעוּ וְשָׁמוּעַ יִשְׁמְעוּ וְלֹא יִבְיִנוּ פֶּן יָשׁוּבוּ וְנִסְלַח לָהֶם». " <sup>13</sup> וַיֹּאמֶר אֲלֵיהֶם, "לֹא יִדְעַתֶּם אֶת הַמְּשָׁל הַזֶּה! וְאִיךָ תִּדְעוּ אֶת כָּל הַמְּשָׁלִים? <sup>14</sup> הַזֹּרֵעַ זֹרֵעַ אֶת דְּבַר הַבְּשׂוּרָה. <sup>15</sup> אֵלֶּה אֲשֶׁר עַל הַדֶּרֶךְ, אֲשֶׁר בָּהּ נִזְרַע הַדֶּבֶר, אֵלֶּה הֵם אֲשֶׁר בְּשִׁמְעָם מִיד בָּא הַשָּׁטָן וְחוּטָף אֶת הַדֶּבֶר הַנִּזְרָע בָּהֶם. <sup>16</sup> וַיִּכֶן הַנִּזְרָעִים עַל הַסֵּלַע אֵלֶּה הֵם אֲשֶׁר בְּשִׁמְעָם אֶת הַדֶּבֶר מִקִּבְּלִים אוֹתוֹ בְּשִׁמְחָה, <sup>17</sup> וַיֵּאֵין לָהֶם שָׂרֵשׁ אֲלֵא בְּנֵי חִלּוּף הַמָּה וּבִבּוֹא צָרָה אוֹ רָדִיפָה עֲקֵב הַדֶּבֶר מִיד יִכָּשְׁלוּ. <sup>18</sup> וַאֲחֵרִים הֵם הַנִּזְרָעִים בְּקוֹצִים: אֵלֶּה הֵם הַשּׁוֹמְעִים אֶת הַדֶּבֶר <sup>19</sup> וְיִדְאֲגוּת הָעוֹלָם וְרַמְיַת הָעֶשֶׂר וְתִשׁוּקוֹת לִשְׂאֵר דְּבָרִים בָּאִים וּמִחֲנָקִים אֶת הַדֶּבֶר, וּפְרִי לֹא יִשְׂאוּ. <sup>20</sup> וְהַנִּזְרָעִים עַל הָאֲדָמָה הַטּוֹבָה אֵלֶּה הֵם אֲשֶׁר שׁוֹמְעִים אֶת הַדֶּבֶר וּמִקִּבְּלִים אוֹתוֹ וְנוֹשְׂאִים פְּרִי, אֶחָד שְׁלֹשִׁים שְׁעָרִים וְאַחַד שָׁשִׁים וְאַחַד מֵאָה."

<sup>21</sup> וַיֹּאמֶר אֲלֵיהֶם, "הֵבֵא הַגֶּר לְמַעַן יוֹשֵׁם תַּחַת הָאֵיפָה אוֹ תַּחַת הַמָּטָה? הֲלֹא לְמַעַן יוֹשֵׁם עַל-גִּבֵּי הַמְּנוּרָה? <sup>22</sup> אֵין נִסְתָּר אֲשֶׁר לֹא יִתְגַּלֶּה וְאֵין גָּנוּז אֲשֶׁר לֹא יֵצֵא לְאוֹר. <sup>23</sup> אִישׁ אֲשֶׁר אֲזַנִּים לוֹ לְשִׁמְעַי יִשְׁמַע. " <sup>24</sup> וַיֹּאמֶר אֲלֵיהֶם, "שְׁמְרוּ עַל אֲשֶׁר תִּשְׁמְעוּ. בַּמִּדָּה שֶׁתִּמְדְּדוּ יִמְדְּדוּ לָכֶם וַיִּוְסִיפוּ לָכֶם. <sup>25</sup> לֹאֲשֶׁר יֵשׁ לוֹ יִגְתָּן לוֹ וּמֵאֲשֶׁר אֵין לוֹ יִקַּח גַּם אֲשֶׁר יֵשׁ לוֹ. " <sup>26</sup> וַיֹּאמֶר, "הִנֵּה מִלְכוּת הָאֱלֹהִים כָּאִישׁ זֹרֵעַ זֶרַע בְּאֲדָמָה

οἶδεν αὐτός. <sup>28</sup>αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σῖτον ἐν τῷ στάχυϊ. <sup>29</sup>ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. <sup>30</sup>Καὶ ἔλεγεν· Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; <sup>31</sup>ὥς κόκκῳ σινάπεως, ὅς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, <sup>32</sup>καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ ουρανοῦ κατασκηνοῦν. <sup>33</sup>καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἡδύναντο ἀκούειν· <sup>34</sup>χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.

<sup>35</sup>Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup>καὶ ἀφίουσιν τὸν ὄχλον καὶ παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦσαν μετ' αὐτοῦ. <sup>37</sup>καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον. <sup>38</sup>καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; <sup>39</sup>καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup>καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτως; οὐπω ἔχετε πίστιν; <sup>41</sup>καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

## V

<sup>1</sup>Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. <sup>2</sup>καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, <sup>3</sup>ὅς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, <sup>4</sup>διὰ τὸ αὐτὸν πολλακίς πέδαις καὶ ἀλύσεσιν δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριῖσθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· <sup>5</sup>καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.



וַיֵּשֶׁן וְקָם לַיְלָה יוֹם וְהִזְרַע נוֹבֵט וְגִדֵּל וְלֹא יָדַע אִיף.<sup>28</sup> מֵאֲלִיָּהּ  
מוֹצִיָּאָה הָאֲדָמָה אֶת פְּרִיָּהּ, אֶת הַקֶּנֶה רֹאשׁוֹנָה, וְאַחֲרָיו אֶת  
הַשְּׂבָלֹת, וְאַחֲרֵי-כֵן אֶת הַחֹטָה בַּשְּׂבָלֹת הַמְּלָאָה.<sup>29</sup> וַיִּכְאֹשֶׁר  
בָּשָׁל הַפְּרִי מִיָּד «יִשְׁלַח מִגֵּל כִּי בָשָׁל קָצִיר».

וַיֹּאמֶר, "אֵל מָה גִדְּמָה אֶת מַלְכוּת הָאֱלֹהִים וּבְאִיָּהּ «מָשָׁל  
נִמְשִׁילָנָה?»<sup>30</sup> וַיִּכְגַּרְגַּר חֲרָדֵל הִיא אֲשֶׁר בְּהִזְרָעוֹ בְּאֲדָמָה קָטָן  
הוּא מְכַל הִזְרָעִים עָלֵי אֲדָמוֹת<sup>32</sup> אֵיךְ בְּהִזְרָעוֹ גִּדֵּל הוּא עַל כָּל  
הַשִּׁיחִים וְשׁוֹלַח עֲנָפִים גְּדוֹלִים עַד אֲשֶׁר יוֹכְלוּ «עוֹף הַשָּׁמַיִם  
לִשְׁכֹּן בְּצִלוֹ».

וַיִּבְמָשְׁלִים רַבִּים כְּאֵלֶּה דִּבֶּר אֲלֵיהֶם אֶת הַדָּבָר, כָּכָל  
אֲשֶׁר יָכְלוּ לִשְׁמַע, וַיִּבְבְּלִי מָשָׁל לֹא דִבֶּר אֹתָם, אֵיךְ בְּהִיּוֹתוֹ  
לְבִדּוֹ עִם תַּלְמִידָיו אֶת הַכֹּל בְּאֵר.

וַיֹּאמֶר אֲלֵיהֶם בַּיּוֹם הַהוּא כְּעֶרֶב הַיּוֹם, "נִעְבֹּר נָא לַעֲבֹר  
הַיָּם."<sup>36</sup> וַיַּעֲזֹבוּ אֶת הַהֶמְנוֹן וַיִּקְחוּ אוֹתוֹ בַּסִּירָה אֲשֶׁר יָשַׁב בָּהּ,  
וְסִירוֹת אַחֲרוֹת הָיוּ עִמּוֹ.<sup>37</sup> וַתְּהִי רוּחַ סַעֲרָה גְדוֹלָה וְהַגְּלִים  
שָׁטְפוּ לְתוֹךְ הַסִּירָה עַד הַמָּלֵא הַסִּירָה,<sup>38</sup> וְהוּא יָשָׁן עַל הַכֶּסֶת  
בִּיַּרְכְּתֵי הַסִּירָה. וַיַּעֲזְרוּ אוֹתוֹ וַיֹּאמְרוּ אֵלָיו, "רַבִּי, הַאִיֵּנִךְ  
חֲרָד פֶּן נֹאבֵד?"<sup>39</sup> וַיִּתְּעוֹרֶר וַיִּגְעַר בָּיָם וַיֹּאמֶר אֵל הַיָּם, "הִס!  
הֲרָגַע!" וְהָרוּחַ שָׁכְכָה וַתְּהִי דְמָמָה גְדוֹלָה.<sup>40</sup> וַיֹּאמֶר אֲלֵיהֶם,  
"לָמָּה כֹּה יִרְאֹתֶם? הַעוֹד אֵין בָּכֶם אֲמוּנָה?"<sup>41</sup> וַיִּירָאוּ יִרְאָה  
גְדוֹלָה וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ, "מִי הוּא זֶה אֲשֶׁר גַּם הָרוּחַ גַּם  
הַיָּם נִשְׁמָעִים לוֹ?"

ה

וַיִּבְאוּ לַעֲבֹר הַיָּם אֶל אֶרֶץ הַגֵּרָסִיִּים וַיֹּאֲף יֵצֵא מִן הַסִּירָה  
וַיִּבּוֹא לִקְרֹאתוֹ אִישׁ מִן הַקְּבָרִים אֲשֶׁר רוּחַ טְמָאָה בּוֹ וַיֹּאֲשֶׁר  
מִגּוֹרָיו בַּקְּבָרוֹת. וְאִישׁ לֹא יָכַל לְאָסְרוֹ, אֵיךְ לֹא בְּאֲזָקִים, יָכִי  
פְּעָמִים רַבּוֹת אָסְרוּ אוֹתוֹ בְּכַבָּלִים וּבְאֲזָקִים וַיִּסֶּר מֵעָלָיו אֶת

29. יואל ד' 13. 30. יחזקאל י"ז 2. 32. השוה יחזקאל י"ז 23; דניאל ד' 18.

⁸καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν, ⁹καὶ κράξας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. ¹⁰ἔλεγεν γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. ¹¹καὶ ἐπηρώτα αὐτόν· Τί ὀνομά σοι; καὶ λέγει αὐτῷ· Λεγιὼν ὀνομά μοι, ὅτι πολλοὶ ἐσμεν. ¹²καὶ παρεκάλει αὐτόν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. ¹³ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλῃ βοσκομένη· ¹⁴καὶ παρεκάλεσαν αὐτὸν λέγοντες· Πέμπσον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. ¹⁵καὶ ἐπέτρεπεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὥς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. ¹⁶καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός. ¹⁷καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν. ¹⁸καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων. ¹⁹καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. ²⁰καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτόν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ· ²¹καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. ²²καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

²¹Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. ²²καὶ ἔρχεται εἰς τὸν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, ²³καὶ παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἔλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ. ²⁴καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ²⁵καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη, ²⁶καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁷ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ᾗψατο



הָאֲזֻקִּים וַיִּקְרַע אֶת הַכְּבָלִים וְלֹא גָבַר עָלָיו אִישׁ לְהַכְנִיעוֹ,  
וְכָל הַלַּיְלָה וְכָל הַיּוֹם בִּקְבָרוֹת וּבְהָרִים הוּא צוֹעֵק וּפּוֹצֵעַ אֶת  
בָּשָׂרוֹ בְּאֲבָנִים. <sup>9</sup>וַיֵּרָא אֶת יֵשׁוּעַ מֵרְחוֹק וַיֵּרָץ וַיִּשְׁתַּחוּ לִפְנֵי  
יֵשׁוּעַ בְּקוֹל גָּדוֹל וַיֹּאמֶר, "מַה לִּי וְלָךְ יֵשׁוּעַ בֶּן אֵל עֲלִיּוֹן? אֲנִי  
מִשְׁבִּיעְךָ בַּאֱלֹהִים, אֵל תַּעֲנֶה אוֹתִי!" <sup>10</sup>כִּי אָמַר לוֹ, "צֹאִי מִן  
הָאִשׁ, רוּחַ הַטְּמֵאָה!" <sup>11</sup>וַיִּשְׁאַל אוֹתוֹ, "מַה שְּׁמֶךָ?" וַיֹּאמֶר אֵלָיו,  
"לִגְיוֹן שְׁמִי, כִּי רַבִּים אֲנַחְנוּ." <sup>12</sup>וַיִּפְצָר בּוֹ מְאֹד כִּי לֹא יִשְׁלַח  
אוֹתוֹ אֶל מַחוּץ לָאָרֶץ. <sup>13</sup>וַיִּנְהִי שָׁם עֶדֶר חֲזִירִים וְהֵם רוֹעִים  
בְּהָר, <sup>14</sup>וַתִּבְקַשְׁנָה וַתֹּאמְרֶנָּה, "שְׁלַח אוֹתָנוּ אֶל הַחֲזִירִים וְנָבֹא  
בְּתוֹכָם." <sup>15</sup>וַיֵּצֵא לָהֶן, וַיִּצְאוּ רוּחוֹת הַטְּמֵאָה וַיָּבֹאוּ אֶל  
הַחֲזִירִים וַחֲיֵשׁ יָרַד הָעֶדֶר בַּמּוֹרָד וַיִּטְבְּעוּ בֵּים כְּאֵלֶּפִים רָאשׁ.  
<sup>16</sup>וַיִּרְוּעֵיהֶם בְּרָחוּ וַיִּגִּידוּ בְּעִיר וּבְכִפְּרִים וַיָּבֹאוּ אֲנָשִׁים לִרְאוֹת  
אֶת אֲשֶׁר נַעֲשָׂה. <sup>17</sup>וַיָּבֹאוּ אֶל יֵשׁוּעַ וַיֵּרְאוּ אֶת אַחֲזוֹ הַשְּׂדִים אֲשֶׁר  
בּוֹ דָּבַק הַלִּגְיוֹן וְהוּא יוֹשֵׁב לְבוּשׁ וְרוּחוֹ טוֹבָה עָלָיו, וַיִּירָאוּ.  
<sup>18</sup>וַיַּהֲצִיפוּם סִפְרוּ לָהֶם מַה נַּעֲשָׂה לְאַחֲזוֹ הַשְּׂדִים וְלַחֲזִירִים.  
<sup>19</sup>וַיִּנְחִלוּ לְבַקֵּשׁ מִמֶּנּוּ לָסוּר מִגְּבוּלָם. <sup>20</sup>וַיִּהְיֶה בְּבֹאוֹ אֶל הַסִּירָה  
וַיִּפְצָר בּוֹ אַחֲזוֹ הַשְּׂדִים לֵהְיוֹת אִתּוֹ <sup>21</sup>וְלֹא נָתַן לוֹ. וַיֹּאמֶר אֵלָיו,  
"לֵךְ אֶל בֵּיתְךָ אֶל קְרוֹבֶיךָ וְהַגַּד לָהֶם אֶת אֲשֶׁר עָשָׂה לְךָ יְהוָה  
וְאֲשֶׁר רַחַם עָלֶיךָ." <sup>22</sup>וַיֵּלֶךְ וַיַּחֲלֵל לְבָשָׂר בַּעֲשֶׂר-הָעָרִים אֶת  
אֲשֶׁר עָשָׂה לוֹ יֵשׁוּעַ, וְהַכֹּל תָּמָהּ.

<sup>23</sup>וַיַּעֲבֹר יֵשׁוּעַ בְּסִירָה לְעֶבֶר הַיָּם שְׁנֵית וְהָמוֹן רַב נֶאֱסַף  
אֵלָיו, וְהוּא עַל שֹׁפַת הַיָּם. <sup>24</sup>וַיָּבֹא אֶחָד מֵרָאשֵׁי בֵּית הַכְּנָסֶת  
וּשְׁמוֹ יָאִיר, וַיֵּרָא אוֹתוֹ וַיִּפֹּל לְרַגְלָיו <sup>25</sup>וַיִּפְצָר בּוֹ לֵאמֹר, "בְּתִי  
גְּדוּעַת. בּוֹא שִׁים אֶת יָדֶיךָ עָלַיָּה, וְתִנָּשֵׁעַ וְתִחְיֶה." <sup>26</sup>וַיֵּלֶךְ עִמּוֹ  
וַאֲחֵרָיו הֵלֶךְ הָמוֹן רַב וַיִּדְחֲקוּהוּ.

<sup>27</sup>וַיִּשָּׂם אִשָּׁה אֲשֶׁר זָכָה דָּם שְׁתִּים עָשָׂרָה שָׁנָה <sup>28</sup>וַיְבִידִי רוּפָאִים  
רַבִּים סְבֻלָּה רַבּוֹת, אֵף הוֹצִיָּאָה אֶת כָּל רְכוּשָׁהּ וְלֹא הוֹטֵב כִּי

τοῦ ἱματίου αὐτοῦ· <sup>28</sup>ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ, σωθήσομαι. <sup>29</sup>καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος. <sup>30</sup> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· Τίς μου ἦψατο τῶν ἱματίων; <sup>31</sup>καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἦψατο; <sup>32</sup>καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup>ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. <sup>34</sup>ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. <sup>35</sup>ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν. τί ἔτι σκύλλεις τὸν διδάσκαλον; <sup>36</sup>ὁ δὲ Ἰησοῦς εὐθὺς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, μόνον πίστευε. <sup>37</sup>καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθεῖσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup>καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, <sup>39</sup>καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>40</sup>καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. <sup>41</sup>καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθὰ κοῦμ, ὃ ἔστιν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. <sup>42</sup>καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. <sup>43</sup>καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

## VI

<sup>1</sup>Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν οὗτω ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα οὗτω καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; <sup>3</sup>οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ



אם הורע לה, ונתשמע את מעשי ישוע ותבוא אחריו בין  
 ההמון ותגע בבגדו,<sup>28</sup> "כי אמרה, "אם אף אגע בבגדיו, אושע."  
<sup>29</sup> והנה יבש מקור דמה ותחש בבשרה כי נרפאה מן המחלה.  
<sup>30</sup> וידע ישוע ברוחו כי רפה כחו ויפן בין ההמון ויאמר, "מי  
 גגע בבגדי?"<sup>31</sup> ויאמרו אליו תלמידיו, "אתה רואה את ההמון  
 נדחק אליך ואתה אומר, מי גגע בי?"<sup>32</sup> ויבט סביבו לראות מי  
 עשה זאת.<sup>33</sup> והאשה פחדה ורעדה בדעתה את אשר נעשה  
 בה ותבוא ותפל לפניו ותאמר אליו את כל האמת.<sup>34</sup> ויאמר  
 אליה, "בתי, אמונתך הושיעה לך. לכי לשלום ונרפאת  
 ממחלתך."

<sup>35</sup> עודנו מדבר והנה אנשים באים מבית ראש הכנסת  
 ויאמרו, "בתך מתה, למה תלאה עוד את הרבי?"<sup>36</sup> וישמע  
 ישוע את הדבר אשר אמרו ויאמר אל ראש הכנסת, "אל  
 תירא אף האמן." <sup>37</sup> וילא נתן לאיש לבוא עמו כי אם לכיפא  
 וליעקב וליוחנן אחי יעקב. <sup>38</sup> ויבואו אל הבית אשר לראש  
 בית הכנסת וירא והנה מהומה והאנשים בוכים ומיללים  
 הרבה. <sup>39</sup> ויגש ויאמר אליהם, "מה תהמו ותבכו? לא מתה  
 הילדה אלא ישנה." <sup>40</sup> ויצחקו לו. ויוציא את כלם ויקח את  
 אבי הילדה ואת אמה ואת אשר עמו ויבוא אל מקום הילדה.  
 וייקח את יד הילדה ויאמר אליה, "טליטא, קום!" (ותרגומו,  
 "הנערה, לך אני אומר, קומי!") <sup>42</sup> והנה קמה הנערה  
 ותהלך, והיא בת שתים עשרה שנה, ויתמהו תמהון רב.  
<sup>43</sup> והוא צוה עליהם לבל ידע זאת איש ויאמר לתת לה אכל.  
 ויציא משם ויבוא אל מקום מולדתו, ויכלו אחריו תלמידיו.  
 ויהי בבוא יום השבת ויחל ללמד בבית הכנסת וישמעו  
 הרבים ויתמהו לאמר, "מנין לו דברים אלו? ומה החכמה  
 אשר נתנה לו והגבורות האלה הנעשות בידו? יהלא זה הנגר

ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup>καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup>καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν. <sup>6</sup>καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγεν τὰς κόμας κύκλῳ διδάσκων. <sup>7</sup>καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο. καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, <sup>8</sup>καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, <sup>9</sup>ἀλλὰ ὑποδεδεμένους σανάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. <sup>10</sup>καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. <sup>11</sup>καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μὴδὲ ἀκούσῃ ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. <sup>12</sup>Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανῶσιν, <sup>13</sup>καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

<sup>14</sup>Καὶ ἤκουσεν ὁ βασιλεὺς Ἑρώδης, φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. <sup>15</sup>ἄλλοι δὲ ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ὡς εἰς τῶν προφητῶν. <sup>16</sup>ἀκούσας δὲ ὁ Ἑρώδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. <sup>17</sup>Αὐτὸς γάρ ὁ Ἑρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἑρφιδάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν· <sup>18</sup>ἔλεγεν γάρ ὁ Ἰωάννης τῷ Ἑρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup>ἡ δὲ Ἑρφιδάς ἐνεῖχεν αὐτῷ καὶ ἠθέλεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· <sup>20</sup>ὁ γὰρ Ἑρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει καὶ ἡδέως αὐτοῦ ἤκουεν. <sup>21</sup>καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἑρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς



בן מרים ואחי יעקב ויוסי ויהודה ושמעון, והלא אחיותיו פה  
עמנו! ויהי להם למכשול. ויאמר אליהם ישוע, "אין הנביא  
נקלה כי אם במולדתו ובין קרוביו ובביתו." וילא יכל  
לעשות שם כל מופת, אף שם את ידיו על חולים אחדים  
וירפאם. ויתמה כי אין בהם אמונה.

ויעבר בכפרים מסביב וילמד שם. ויקרא לשנים-העשר  
ויחל לשלח אותם שנים שנים ויתן להם רשות על רוחות  
הטמאה. ויצו עליהם לקחת רק מטה לדרך, לא לחם, לא  
תרמיל, לא אגורות נחשת בחגורה, וכי סנדלים ינעלו ולא  
ילבשו שתי כתנות. ויאמר אליהם, "כאשר תבואו אל בית  
שם תשבו עד אשר תצאו משם, ויובכל מקום אשר לא יקבלו  
אתכם ולא ישמעו לכם צאו משם ונעזרו את העפר מעל  
לרגליכם להעיד בהם."<sup>12</sup> ויצאו ויקראו לאנשים לשוב  
מדרךם, וישדים רבים הוציאו, וימשחו חולים רבים בשמן  
וירפאום.

<sup>14</sup> וישמע המלך הורדוס, כי נודע שמו ברבים, והנה אנשים  
אמרו, "יוחנן המטביל קם מן המתים ועל-כן פועלות בו  
הנבירות." ונאחרים אמרו, "אלהו הוא", ונאחרים אמרו,  
"נביא הוא, כאחד מן הנביאים." וישמע הורדוס ויאמר,  
"יוחנן את ראשו הסרתי והוא קם!"

<sup>17</sup> (הלא הורדוס עצמו שלח ויתפש את יוחנן ויאסרהו בבית  
הסתר על דבר הורודיה אשת פילפוס אחיו אשר אותה נשא  
לאשה. <sup>18</sup> כי אמר יוחנן להורדוס, "אין לך רשות לקחת את  
אשת אחיך!" <sup>19</sup> ונתשנא אותו הורודיה ותבקש להרגו, ולא  
יכלה, <sup>20</sup> כי היה הורדוס ירא את יוחנן ושומר עליו בדעתו כי  
איש צדיק וקדוש הוא. ויהי מרבה להאזין לדבריו ואף כי בא  
במבוכה ברצון היה שומע אותו. <sup>21</sup> ויהי היום יום הולדת

Γαλιλαίας, <sup>22</sup>καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἑρφιδιάδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἑρῳδῇ καὶ τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ, Αἰτήσόν με ὃ θέλεις καὶ δώσω σοι· <sup>23</sup>καὶ ὤμοσεν αὐτῇ πολλὰ ὅτι Ὁ ἐάν με αἰτήσης δώσω σοι ἕως ἡμίσεως τῆς βασιλείας μου. <sup>24</sup>καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπεν· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. <sup>25</sup>καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα· Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup>καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. <sup>27</sup>καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, <sup>28</sup>καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτήν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτήν τῇ μητρὶ αὐτῆς. <sup>29</sup>καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

<sup>30</sup>Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. <sup>31</sup>καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. <sup>32</sup>καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. <sup>33</sup>καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. <sup>34</sup>καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. <sup>35</sup>καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἑρημὸς ἐστὶν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup>ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. <sup>37</sup>ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν· καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσομεν αὐτοῖς φαγεῖν; <sup>38</sup>ὁ δὲ λέγει αὐτοῖς, Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· Πέντε, καὶ δύο ἰχθύας.



הוֹרְדוֹס וַיַּעַשׂ מִשְׁתָּה לְגִדּוּלָיו וּלְאַלּוּפָיו וּלְרָאשֵׁי הַגָּלִיל  
 וַתָּבוֹא בֵּת הוֹרְדֵיהָ וַתִּרְקַד, וַתִּמָּצָא חָן בְּעֵינֵי הוֹרְדוֹס  
 וְהַמָּסָבִים עִמּוֹ. וַיֹּאמֶר הַמֶּלֶךְ אֶל הַנַּעֲרָה, "שְׂאֵלִי מִמֶּנִּי וְכָל  
 בִּקְשָׁתְךָ אֶתֵּן לָךְ!" וַיִּשָּׁבַע לָהּ, "אֵת כָּל בִּקְשָׁתְךָ אֶתֵּן לָךְ, עַד  
 חֲצִי הַמַּלְכוּת!" וַתִּצָּא וַתֹּאמֶר אֶל אִמָּהּ, "מָה אֲבִקֶּשׁ?"  
 וַתֹּאמֶר, "אֵת רֹאשׁ יוֹחָנָן הַמַּטְבִּיל!" וַתִּמְהַר לָבוֹא אֶל הַמֶּלֶךְ  
 וַתִּבְקֶשׁ לֵאמֹר, "בִּקְשָׁתִי כִּי תִתֵּן לִי עֲתָה עַל טַס אֵת רֹאשׁ  
 יוֹחָנָן הַמַּטְבִּיל!" וַיִּחַר לַמֶּלֶךְ מְאֹד אִי בִּשְׁל שְׂבוּעָתוֹ  
 וְהַמָּסָבִים עִמּוֹ לֹא רָצוּהָ לְהָשִׁיב אֶת פָּנֶיהָ. וַיִּשְׁלַח הַמֶּלֶךְ אֶחָד  
 מִשׁוֹמְרָיו וַיֵּצֵא לְהָבִיא אֶת רֹאשׁוֹ. וַיֵּלֶךְ הַשּׁוֹמֵר וַיִּסֵּר אֶת רֹאשׁוֹ  
 מֵעַלְיוֹ בְּבֵית הַסֵּהר וַיָּבֵא אֶת רֹאשׁוֹ עַל טַס וַיִּתְּנוּ לַנַּעֲרָה  
 וְהַנַּעֲרָה נָתְנָה אוֹתוֹ לְאִמָּהּ. וַיִּשְׁמְעוּ תַלְמִידָיו וַיָּבוֹאוּ וַיִּקְחוּ אֶת  
 גּוֹיָתוֹ וַיִּשְׁמְעוּ אוֹתָהּ בִּקְבֹרָה.)

וַיֵּאָסְפוּ הַשְּׁלִיחִים אֶל יֵשׁוּעַ וַיִּגִּדּוּ לוֹ אֵת כָּל אֲשֶׁר עָשׂוֹ  
 וּלְמַדּוֹ. וַיֹּאמֶר אֲלֵיהֶם, "בּוֹאוּ אִתָּם לְבַדְכֶם לְמָקוֹם שָׁמָּה  
 וְנוּחוּ מְעַט," כִּי רַבִּים הָיוּ הַכָּהֲנִים וְהַשָּׂבִים וְלֹא מָצְאוּ אֵף עֵת  
 לְאָכֹל. וַיַּעֲבְרוּ בְּסִירָה אֶל מָקוֹם שָׁמָּה לְבַדָּם וַיִּרְבּוּ רַאֲוֹ  
 אוֹתָם הוֹלְכִים וַיִּכִּירוּם וַיִּרְצוּ שָׁמָּה בָּרָגֶל מִכָּל הָעָרִים וַיִּגִּיעוּ  
 לְפָנֶיהֶם. וַיֵּצֵא וַיֵּרָא וַהֲגָה הָמוֹן רַב וַיִּרְחַם עֲלֵיהֶם כִּי «הָיוּ  
 כֹּצֵאֵן אֲשֶׁר אֵין לָהֶם רוּעָה» וַיַּחַל לְלַמֵּד אוֹתָם דְּבָרִים רַבִּים.  
 וַיְהִי בְּנִטּוֹת הַיּוֹם לַעֲרֹב וַיִּגְשׁוּ אֵלָיו תַּלְמִידָיו וַיֹּאמְרוּ,  
 "הַמָּקוֹם שָׁמָּה וְכִבֵּר נָטָה הַיּוֹם, וַיִּשְׁלַח אוֹתָם לְקָרִיּוֹת  
 וּלְכַפָּרִים מִסָּבִיב וַיִּקְנוּ לָהֶם לֶאֱכֹל." וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם,  
 "תִּתְּנוּ לָהֶם אִתָּם אֲכֹל." וַיֹּאמְרוּ אֵלָיו, "הַגֵּלְךָ וְנִקְנָה לָחֶם  
 בְּמֵאֲתַיִם דִּינָר וְנִתֵּן לָהֶם אֲכֹל?" וַיֹּאמֶר אֲלֵיהֶם, "כִּמָּה  
 כִּפְרוֹת לָחֶם לָכֶם? לָכוּ וּרְאוּ." וּבַהֲדוּעַ לָהֶם אָמְרוּ לוֹ,

34. במדבר כ"ז 17; מלכים א כ"ב 17.

<sup>39</sup>καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια συμ-  
πόσια ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>40</sup>καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ  
κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. <sup>41</sup>καὶ λαβὼν τοὺς πέντε  
ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν  
εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς  
ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.  
<sup>42</sup>καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν, <sup>43</sup>καὶ ἦσαν κλάσματα  
δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup>καὶ ἦσαν οἱ  
φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>45</sup>Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ  
πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς  
ἀπολύει τὸν ὄχλον. <sup>46</sup>καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ  
ὄρος προσεύξασθαι. <sup>47</sup>καὶ ὁψίας γενομένης ἦν πάλαι τὸ πλοῖον  
ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup>καὶ ἰδὼν  
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναν-  
τίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλεν παρελθεῖν  
αὐτοῦς. <sup>49</sup>οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα  
ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· <sup>50</sup>πάντες γὰρ αὐτὸν  
εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ  
λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>51</sup>καὶ ἀνέβη πρὸς  
αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ  
ἐν ἑαυτοῖς ἐξίσταντο· <sup>52</sup>οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ'  
ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

<sup>53</sup>Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ  
προσωρμίσθησαν. <sup>54</sup>καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς  
ἐπιγνόντες αὐτὸν <sup>55</sup>περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ  
ἤρξαντο ἐπὶ τοῖς κραβάτοῖς τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου  
ἤκουον ὅτι ἐστίν. <sup>56</sup>καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ εἰς  
πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας,  
καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ  
ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

## VII

<sup>1</sup>Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν  
γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup>καὶ ἰδόντες τινὰς τῶν  
μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθί-  
ουσιν τοὺς ἄρτους, — <sup>3</sup>οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι



"חֲמֵשׁ, וּשְׁנֵי דָגִים." <sup>38</sup>וַיֵּצְאוּ עֲלֵיהֶם לִשְׁכֶּת כָּלֶם חֲבוּרָה חֲבוּרָה  
עַל הַדָּשָׁא הִזְרָק. <sup>39</sup>וַיָּשָׁבוּ קְבוּצוֹת בְּמֵאָה וּבְחֲמִשִּׁים. <sup>40</sup>וַיִּיקַח  
אֶת חֲמֵשׁ כְּכֹרוֹת הַלֶּחֶם וְאֶת שְׁנֵי הַדָּגִים וַיֵּשֶׂא אֶת עֵינָיו  
הַשְׁמִימָה וַיִּבְרֹךְ וַיִּפְרֹס אֶת הַלֶּחֶם וַיִּתֵּן לְתַלְמִידָיו לֶשֶׁם  
לִפְנֵיהֶם, וְאֶת שְׁנֵי הַדָּגִים חָלַק לְכָלֶם. <sup>42</sup>וַהֲכֹל אָכְלוּ וַיִּשְׂבְּעוּ.  
<sup>43</sup>וַיֵּאָסְפוּ מִפְּרוּרֵי הַלֶּחֶם וְהַדָּגִים שְׁנַיִם-עָשָׂר סָלִים מְלֵאִים,  
<sup>44</sup>וַיֹּאכְלֵי הַלֶּחֶם חֲמֵשֶׁת אֲלָפִים אִישׁ.

<sup>45</sup>וַמִּיד אֵלֶּךְ אֶת תַּלְמִידָיו לְבֹא אֶל הַסִּירָה וּלְעֹבֵר אֶל  
עֹבֵר הַיָּם לְבֵית צִידָה עַד אֲשֶׁר יִשְׁלַח אֶת הַהֶמּוֹן. <sup>46</sup>וַיִּפְרֹד  
מֵהֶם וַיַּעַל הַהֶרָה לְהִתְפַּלֵּל. <sup>47</sup>וַיְהִי בַּעֲרֹב הַיּוֹם וְהַסִּירָה בְּלֵב  
הַיָּם וְהוּא לְבִדּוֹ עַל הַיִּבְשָׁה. <sup>48</sup>וַיֵּרָא וְהֵנָּם חוֹתְרִים וַיִּגְעִים כִּי  
הָרוּחַ לִגְגֵּדָם. וַיְהִי כַּעַת הָאֲשֶׁמֶרֶת הָרְבִיעִית בְּלִילָה וַיָּבֹא  
אֲלֵיהֶם, וְהוּא מִתְהַלֵּךְ עַל פְּנֵי הַיָּם, וַיִּבְקֹשׁ לְעֹבֵר אוֹתָם.  
<sup>49</sup>וַיִּחְשְׁבוּ כִּי חֲזִיוֹן-לִילָה הוּא וַיִּצְעֲקוּ, <sup>50</sup>כִּי כָלֶם רָאוּ אוֹתוֹ  
וַיִּבְהֻלוּ. וַיִּדְּבַר עִמָּם וַיֹּאמֶר אֲלֵיהֶם, "חֲזִיקוּ, אֲנִי הוּא, אֵל  
תִּירָאוּ!" <sup>51</sup>וַיַּעַל אֲלֵיהֶם אֶל הַסִּירָה וְהָרוּחַ שָׁכְכָה. וַיִּשְׁתַּוְּמוּ  
וַיִּתְמָהוּ עַד מָאֹד <sup>52</sup>כִּי הָיָה לָבָם כְּבֹד וְלֹא הִבִּינוּ אֶת דְּבַר  
כְּכֹרוֹת הַלֶּחֶם.

<sup>53</sup>וַיַּעֲבְרוּ אֶל הַיִּבְשָׁה וַיָּבֹאוּ לְגִינוֹסָר וַיַּעֲגֹנוּ שָׁם. <sup>54</sup>וּבִצְאָתָם  
מִן הַסִּירָה הִכִּירוּהוּ <sup>55</sup>וַיִּרְוּצוּ בְּכָל הָאָרֶץ הַהִיא וַיַּחֲלוּ לְהִבְיֵא  
אֶת הַחֹלִים עַל מְטוֹת אֶל כָּל מְקוֹם אֲשֶׁר שָׁמְעוּ כִּי שָׁם הוּא.  
<sup>56</sup>וּבְכָל מְקוֹם אֲשֶׁר בָּא אֵלָיו, אִם בְּכַפָּרִים אוּ בְּעָרִים אוּ  
בְּקִרְיֹת, שָׁמוּ הָאֲנָשִׁים אֶת הַחֹלִים בְּשֹׁקִים וַיַּפְצִירוּ בּוֹ אֶף  
לְגַעַת בְּכֹנֶף בְּגָדוֹ, וְכָל הַנוֹגְעִים בּוֹ נוֹשְׁעוּ.

וַיֵּאָסְפוּ אֵלָיו הַפְּרוּשִׁים וְאַחֲדִים מִן הַסּוֹפְרִים אֲשֶׁר בָּאוּ  
מִירוּשָׁלַיִם <sup>2</sup>וַיֵּרָאוּ אֶחָדִים מִתַּלְמִידָיו אוֹכְלִים לֶחֶם בִּידֵּים  
טְמֵאוֹת, (הֵן יָדַיִם אֲשֶׁר לֹא נִטְלוּ אוֹתָן, <sup>3</sup>כִּי הַפְּרוּשִׁים וְכָל

ז

ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, <sup>4</sup>καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν, — <sup>5</sup>καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; <sup>6</sup>ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφῆτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>7</sup>μάτην δὲ σέβονταιί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. <sup>8</sup>ἄφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. <sup>9</sup>καὶ ἔλεγεν αὐτοῖς, Καλῶς ἠθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. <sup>10</sup>Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. <sup>11</sup>Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβαῖν, ὃ ἐστὶν Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, <sup>12</sup>οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ αὐτοῦ, <sup>13</sup>ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατέ καὶ παρόμοια τοιαῦτα πολλά ποιεῖτε. <sup>14</sup>καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε. <sup>15</sup>οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον. <sup>17</sup>Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. <sup>18</sup>καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, <sup>19</sup>ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; — καθαρίζων πάντα τὰ βρώματα; <sup>20</sup>ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.



הַיְּהוּדִים מַחְזִיקִים בְּקִבְלַת הַזִּקְנִים וְאִינָם אוֹכְלִים לֹלֵא נְטִילַת  
הַיָּדִים עַד פָּרֶק הַיָּד יוֹבְבוֹאֵם מִן הַשּׁוּק לֹא יֹאכְלוּ עַד אֲשֶׁר  
רָחֲצוּ, וַיֵּשׁ עוֹד דְּבָרִים רַבִּים אֲשֶׁר קִבְּלוּ לְשֹׁמֵר כְּטִבְיַלַת  
כּוֹסוֹת וְכַדִּים וְכִלֵּי בָשׂוּל מִנְחָשֶׁת (מִטּוֹת). וַיִּשְׁאַלְוֵהוּ  
הַפְּרוּשִׁים וְהַסּוֹפְרִים לֵאמֹר, "מִדּוּעַ אֵין תִּלְמִידֶיךָ שׁוֹמְרִים אֶת  
קִבְּלַת הַזִּקְנִים אֲלֵא אוֹכְלִים אֶת הַלֶּחֶם בְּיָדִים טְמֵאוֹת?"  
וַיֹּאמֶר אֲלֵיהֶם, "יָפָה נִבָּא יִשְׁעִיהוּ עָלֵיכֶם הַחֲנֻפִּים, כְּכַתוּב,  
יְהִי הָעָם הַזֶּה בְּשִׁפְתָיו כְּבָדוּנִי וְלִבּוֹ רַחֵק מִמֶּנִּי וְתִהְיֶי יִרְאַתָּם אֵתִי  
מִצְוֹת אֲנָשִׁים מְלַמְּדָה". וְאֶת מִצְוֹת הָאֱלֹהִים עֹבְרֹתָם וְהִנֵּה  
אַתֶּם מַחְזִיקִים בְּמִסְרַת בְּנֵי אָדָם!" וַיֹּאמֶר אֲלֵיהֶם, "יָפָה  
מֵאַסְתֶּם בְּמִצְוֹת הָאֱלֹהִים לְשֹׁמֵר אֶת קִבְּלַתְכֶּם אַתֶּם! <sup>10</sup> מִשֶּׁהָ  
אָמַר, «כִּבְּד אֶת-אָבִיךָ וְאֶת-אִמְךָ וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת  
יּוֹמָת», וַיֹּאמְרוּ אוֹמְרִים, אִם רַק יֹאמַר אָדָם לְאָבִיו אוֹ לְאִמּוֹ,  
קִרְבְּנִי כָּל הַנָּאָה לְךָ מִמֶּנִּי! <sup>12</sup> כִּךְ אֵינְכֶם נוֹתְנִים לוֹ לַעֲשׂוֹת  
מֵאוּמָה לְמַעַן אָבִיו וְאִמּוֹ. <sup>13</sup> וְאַתֶּם עוֹקְרִים אֶת דְּבַר הָאֱלֹהִים  
בְּקִבְּלַתְכֶּם אֲשֶׁר קִבְּלַתֶּם! וְאַתֶּם עוֹשִׂים דְּבָרִים רַבִּים  
כְּאֵלֶּה."

וַיִּיקְרָא אֶל הַהֶמוֹן שְׁנִית וַיֹּאמֶר אֲלֵיהֶם, "שְׁמְעוּ אֵלַי וּבִינוּ  
כְּלָכֶם! <sup>14</sup> אֵין דְּבַר הַבָּא אֶל תּוֹךְ הָאָדָם מִחוּצָה לוֹ אֲשֶׁר יָכוֹל  
לְטַמֵּא אוֹתוֹ אֲלֵא הַיּוֹצֵא מִן הָאָדָם הוּא הַמְטַמֵּא אוֹתוֹ."  
וַיִּהְיֶי כַּאֲשֶׁר שָׁב הַבֵּיתָה מִן הַהֶמוֹן וַיִּשְׁאַלְוֵהוּ תִּלְמִידָיו עַל  
הַמָּשָׁל. <sup>15</sup> וַיֹּאמֶר אֲלֵיהֶם, "הֲגַם אַתֶּם לֹא הִבַּנְתֶּם? הֲאֵינְכֶם  
מְבִינִים כִּי כָּל הַבָּא אֶל תּוֹךְ הָאָדָם מִבְּחוּץ לֹא יוֹכֵל לְטַמֵּא  
אוֹתוֹ <sup>16</sup> כִּי אֵינוֹ בָּא אֶל לִבּוֹ אֲלֵא אֶל בִּטְנוֹ וַיּוֹצֵא בֵּית  
הַכֶּסֶּא?" (בְּדַבְּרוֹ כִּךְ טָהַר אֶת כָּל הַמַּאֲכָלִים). <sup>20</sup> וַיֹּאמֶר,

7. יִשְׁעִיהוּ כ־ט 13. 10. שְׁמוֹת כ' 12; כ־א 17.  
• הַיּוֹנִית שׁוֹמְרַת אֶת הַמִּלָּה "קִרְבֵּן" וּמוֹסִיפָה כִּי מִשְׁמַעוֹתָה "מִנְחָה."

21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεληλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὃ ἐστίν, Διανοίχθητι. 35 καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν.

## VIII

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητάς



"היוצא מן האדם הוא המטמא את האדם<sup>21</sup> כפי מתוכו, מלב האדם, יוצאות המחשבות הרעות: זנות, גנבה, רצח, נאוף, אהבת בצע, רשע, רמיה, זמה, עין הרע, גדוף, גאווה, אוילות. ככל הרעות האלה יוצאות מתוכו ומטמאות את האדם."

<sup>24</sup>ניקם וילך משם אל גבול צור וצידון ויבוא אל בית ולא רצה כי ידע עליו איש אף לא יכל להחבא<sup>25</sup> כי מיד שמעה עליו אשה אשר בתה אחיות רוח טמאה ותבוא ותפל לרגליו<sup>26</sup> (והאשה יונית ממוצא פיניקי-סורי) ותבקש ממנו כי יוציא את השד מבתה. <sup>27</sup>ויאמר אליה, "הניחי לבנים לשבע ראשונה. לא טוב לקחת לחם הבנים ולהשליך אותו לכלבים." <sup>28</sup>ותען ותאמר אליו, "כן, אדוני, אבל פרוגי לחם הילדים גם הכלבים אוכלים תחת השלחן!" <sup>29</sup>ויאמר אליה, "בשל דברך זה לך, כי כבר יצא השד מבתך!" <sup>30</sup>ותלך אל ביתה ותמצא את הילדה שוכבת במטה וכבר יצא השד ממנה.

<sup>31</sup>וישב ויצא מגבול צור ויבוא דרך צידון אל ים הגליל בין גבולות עשר-הערים. <sup>32</sup>והנה אנשים מביאים אליו איש חרש ואֵלם ויבקשו ממנו לשים את ידו עליו. <sup>33</sup>ויקח אותו וירחיקהו מן ההמון לבדו וישם את אצבעותיו באזניו וירק ויגע בלשונו, <sup>34</sup>וישא את עיניו השמימה ויאנח, ויאמר אליו, "אפתח" (ופרושו "הפתח"). <sup>35</sup>ותפקחנה אזניו ותתר לשונו וידבר ברורות. <sup>36</sup>ויאסר עליהם לדבר אל איש, אף ככל אשר אסר עליהם כן הוסיפו וירבו לבשר את הדבר. <sup>37</sup>וישתוממו ויתמהו לאמר, "יפה עשה את הכל! את החרשים שם לשומעים ואת האֵלמים לדוברים!"

יבִימִים הָהֶם שָׁב וַיֵּאֱסֹף הַמּוֹן רַב וְלֹא הָיָה לָהֶם מֶה לֵאכֹל,

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αὐτοῦ λέγει αὐτοῖς, <sup>2</sup>Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· <sup>3</sup>καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. <sup>4</sup>καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὥδε χορτάσαι ἄρτων ἐπ' ἐρημίας; <sup>5</sup>καὶ ἡρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ. <sup>6</sup>καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ. <sup>7</sup>καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παραθεῖναι. <sup>8</sup>καὶ ἔφαγον καὶ ἔχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας. <sup>9</sup>ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. <sup>10</sup>καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

<sup>11</sup>Καὶ ἐξηλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup>καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. <sup>13</sup>καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. <sup>14</sup>καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. <sup>15</sup>καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρώδου. <sup>16</sup>καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. <sup>17</sup>καὶ γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup>ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, <sup>19</sup>ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ, Δώδεκα. <sup>20</sup>Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα



וַיִּקְרָא אֶל תַּלְמִידָיו וַיֹּאמֶר אֲלֵיהֶם, <sup>2</sup> "אֲנִי מֵרַחֵם עַל הַהֶמוֹן כִּי כָּבֵד שְׁלֹשָׁה יָמִים הֵם עִמָּדִי וְאֵין לָהֶם מֶה לֶּאֱכֹל, <sup>3</sup> וְאִם אֲשַׁלַּח אוֹתָם לְבֵיתָם צָמִים יִתְעַלְּפוּ בַּדֶּרֶךְ, וְאַחֲדִים מֵהֶם בָּאוּ מֵרְחוֹק. "וַיַּעֲנוּ לוֹ תַּלְמִידָיו, "מֵאַיִן יוּכַל אִישׁ לְהַשְׁבִּיעַם לֶחֶם פֶּה בַּמִּדְבָּר?" וַיִּשְׁאַל אוֹתָם, "כִּמָּה כִּפְרוֹת לֶחֶם יֵשׁ לָכֶם?" וַיֹּאמְרוּ, "שֶׁבַע." וַיִּצְוֵה אוֹת הַהֶמוֹן לְשֹׁבֵת עַל הָאָרֶץ וַיִּקַּח אֶת שֶׁבַע כִּפְרוֹת הַלֶּחֶם וַיְבָרֶךְ וַיִּפְרֹס וַיִּתֵּן לְתַלְמִידָיו לָשִׂים לִפְנֵיהֶם, וַיְשִׁימוּ אוֹתָן לִפְנֵי הַהֶמוֹן. וַיִּדְּגִים אַחֲדִים הָיוּ לָהֶם וַיְבָרֶךְ אוֹתָם וַיֹּאמֶר לָשִׂים גַּם אוֹתָם. וַיֵּאָכְלוּ וַיִּשְׂבְּעוּ וּמִן הַפְּרוּרִים הַנּוֹתָרִים מָלְאוּ שִׁבְעָה סִלִּים, וְהֵם כְּאַרְבַּעַת אֲלָפִים אִישׁ. <sup>10</sup> וַיִּשְׁלַח אוֹתָם וַיֵּרֶד אֶל הַסִּירָה עִם תַּלְמִידָיו וַיָּבֹאוּ אֶל גְּבוּל דִּלְמָנוּתָא.

<sup>11</sup> וַיִּצְאוּ הַפְּרוּשִׁים וַיַּחֲלוּ לְהַתּוֹכַח אוֹתוֹ וַיִּדְרָשׁוּ מִמֶּנּוּ אוֹת מִן הַשָּׁמַיִם לְנִסּוֹת אוֹתוֹ. <sup>12</sup> וַיֹּאנֶחַ בְּרוּחוֹ וַיֹּאמֶר, "לָמָּה הַדּוֹר הַזֶּה מִבְּקֵשׁ אוֹת? הֲאֵמֶת אֲנִי אוֹמֵר לָכֶם, לֹא יִנָּתֵן אוֹת לַדּוֹר הַזֶּה!" <sup>13</sup> וַיַּעֲזֹבֵם וַיֵּרֶד אֶל הַסִּירָה שְׁנִית וַיַּעֲבֹר אֶל עֶבֶר הַיָּם. <sup>14</sup> וַיִּשְׁכַּחוּ לִקְחַת לֶחֶם וּבַסִּירָה עָמָם רַק כֹּכַר לֶחֶם אַחַת. <sup>15</sup> וַיִּצְוֵה עֲלֵיהֶם לֵאמֹר, "רְאוּ הִשְׁמַרְוּ לָכֶם מִשְׁאוֹר הַפְּרוּשִׁים וּמִשְׁאוֹר הַזֵּרִדוֹס, " <sup>16</sup> אַךְ הֵם הוֹסִיפוּ לְדַבֵּר אִישׁ אֶל רֵעֵהוּ עַל הַלֶּחֶם אֲשֶׁר אֵין לָהֶם. <sup>17</sup> וַיִּדְּעוּ וַיֹּאמֶר אֲלֵיהֶם, "מִדּוּעַ תִּדְּבְרוּ עַל הַלֶּחֶם אֲשֶׁר אֵין לָכֶם? הֲעוֹד אֵינְכֶם רוֹאִים וּמִבִּינִים? הֲכָבֵד לְבַבְכֶּם? <sup>18</sup> «עֵינִים לָכֶם וְלֹא תִרְאוּ וְאָזְנִים לָכֶם וְלֹא תִשְׁמָעוּ?» וְהֵאֵינְכֶם זֹכְרִים? <sup>19</sup> כִּפְאֲשֶׁר פָּרַסְתִּי אֶת חֲמֵשׁ כִּפְרוֹת הַלֶּחֶם לַחֲמִשָּׁתַּת הָאֲלָפִים כִּמָּה סִלִּים מִלֵּאֲתָם מִן הַפְּרוּרִים?" וַיֹּאמְרוּ אֵלָיו, "שָׁנִים-עָשָׂר." <sup>20</sup> וַהֲשִׁבַע לְאַרְבַּעַת הָאֲלָפִים, כִּמָּה סִלִּים

18. ירמיה ה' 21.

κλασμάτων ἦρατε; καὶ λέγουσιν, Ἐπτά. <sup>21</sup>καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

<sup>22</sup>Καὶ ἔρχονται εἰς Βηθσαιδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτόν ἵνα αὐτοῦ ἄψῃται. <sup>23</sup>καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτόν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, Εἰ τι βλέπεις; <sup>24</sup>καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. <sup>25</sup>εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεπεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. <sup>26</sup>καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων, Ὑπαγε εἰς τὸν οἶκόν σου καὶ μηδενὶ εἶπης εἰς τὴν κώμην.

<sup>27</sup>Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητάς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; <sup>28</sup>οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἥλειαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. <sup>29</sup>καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. <sup>30</sup>καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. <sup>31</sup>καὶ ἤρξατο διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· <sup>32</sup>καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος αὐτόν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. <sup>33</sup>ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>34</sup>Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἰ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἁράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. <sup>35</sup>ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. <sup>36</sup>τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; <sup>37</sup>τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup>ὃς γὰρ ἐὰν ἐπαισχυθῇ με καὶ



מֵלֵאי פְּרוּרִים אֲסַפְתָּם? וַיֹּאמְרוּ, "שִׁבְעָה." <sup>21</sup>וַיֹּאמֶר אֲלֵיהֶם,  
 "הַעוֹד אֵינְכֶם מְבִינִים?"

<sup>22</sup>וַיָּבֹאוּ לְבֵית צִידָא וְהָיָה אַנְשִׁים מְבִיאִים אֵלָיו אִישׁ עֹר  
 וַיִּבְקְשׁוּהוּ לְגַעַת בּוֹ. <sup>23</sup>וַיִּחְזֹק בְּיַד הָעֹר וַיּוֹצִיאוּ מִן הַכֶּפֶר וַיֵּרֶק  
 בְּעֵינָיו וַיֵּשֶׁם יָדָיו עָלָיו וַיִּשְׁאַלְהוּ, "הֵתְרָאָה דְּבַר?" <sup>24</sup>וַיַּבֵּט  
 וַיֹּאמֶר, "אֲנִי רוֹאָה אַנְשִׁים אַךְ כְּעֻצִּים מִתְהַלְכִּים אֲנִי רוֹאָה  
 אוֹתָם." <sup>25</sup>וַיֵּשֶׁם אֶת יָדָיו עַל עֵינָיו שֵׁנִית וַתִּפְקַחְנָה עֵינָיו וַיֵּרָפֵא  
 לוֹ וַיֵּרָא אֶת הַכָּל הַיָּטֵב. <sup>26</sup>וַיִּשְׁלַח אוֹתוֹ אֶל בֵּיתוֹ וַיֹּאמֶר, "לֵךְ  
 לְבֵיתְךָ וְאַל תִּדְבֵּר אֶל אִישׁ בַּכֶּפֶר."

<sup>27</sup>וַיֵּצֵאוּ יֵשׁוּעַ וְתַלְמִידָיו אֶל כְּפָרִי קִיסְרִיָּה אֲשֶׁר לְפִילפּוֹס  
 וַיִּשְׁאַל אֶת תַּלְמִידָיו בַּדֶּרֶךְ, "מָה אוֹמְרִים הָאֲנָשִׁים עָלֵי מִי  
 אֲנִי?" <sup>28</sup>וַיֹּאמְרוּ אֵלָיו, "יוֹחָנָן הַמָּטְבִּיל, וְאַחֲרִים, אֲלֵיהֶם.  
 וְאַחֲרִים, אֶחָד מִן הַנְּבִיאִים." <sup>29</sup>וַיִּשְׁאַל אוֹתָם, "וְאַתֶּם מָה  
 תֹּאמְרוּ עָלֵי מִי אֲנִי?" וַיַּעַן כִּיפָא וַיֹּאמֶר אֵלָיו, "אַתָּה הוּא  
 הַמָּשִׁיחַ." <sup>30</sup>וַיֹּאסֵר עֲלֵיהֶם לְדַבֵּר עָלָיו אֶל אִישׁ. <sup>31</sup>וַיִּחְל לְלַמֵּד  
 אוֹתָם כִּי עַל בֶּן הָאָדָם לְסַבֵּל הַרְבֵּה מִן הַזָּקָנִים וְהַכְהֹנִים  
 הַגְּדוֹלִים וְהַסּוֹפְרִים אֲשֶׁר יִמָּאֲסוּ בּוֹ וַיִּהְרֹגוּהוּ וְכִי מִקֵּץ שְׁלֹשָׁה  
 יָמִים קוֹם יָקוּם, <sup>32</sup>וַיִּבְגְּלוּ דִבְרֵי אֶת הַדְּבָר. וַיִּקַּח אוֹתוֹ כִּיפָא  
 וַיִּחְל לְגַעַר בּוֹ. <sup>33</sup>וַיִּפֶן וַיֵּרָא אֶת תַּלְמִידָיו וַיִּגְעַר בְּכִיפָא לֵאמֹר,  
 "סוּר מֵאַחֲרֵי הַשָּׁטָן כִּי אֵין לְבָךְ לְדַבְּרֵי הָאֱלֹהִים אֲלָא לְדַבְּרֵי  
 אַנְשִׁים."

<sup>34</sup>וַיִּקְרָא אֶל הַהֶמוֹן וּלְתַלְמִידָיו וַיֹּאמֶר אֲלֵיהֶם, "אִם יִרְצֶה  
 אִישׁ לָבוֹא אַחֲרַי יִכְחַשׁ בְּנַפְשׁוֹ וַיִּשָּׂא אֶת צֻלְבוֹ וַיֵּלֶךְ אַחֲרַי.  
<sup>35</sup>כָּל הָרוֹצֶה לְהַצִּיל אֶת נַפְשׁוֹ תֹאבֵד נַפְשׁוֹ וְכָל הַמֵּאבֵּד אֶת  
 נַפְשׁוֹ לְמַעְנֵי וּלְמַעַן הַבְּשׂוֹרָה יִצִּיל אֶת נַפְשׁוֹ. <sup>36</sup>מָה יוֹעִיל לָאָדָם  
 אִם יִקְנֶה אֶת כָּל הָעוֹלָם וְנִקְנְסָה עָלָיו מִיתָה? <sup>37</sup>יִתֵּן אָדָם  
 תְּמוּרַת נַפְשׁוֹ? <sup>38</sup>כָּל אֲשֶׁר יָבוֹשׁ בִּי וּבְדַבְּרֵי בְּדוֹר הַנוֹאֲף

τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

IX

<sup>1</sup>Καὶ ἔλεγεν αὐτοῖς, Ἀμήν. λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup>Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, <sup>3</sup>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. <sup>4</sup>καὶ ὤφθη αὐτοῖς Ἥλειας σὺν Μωϋσεϊ, καὶ ἦσαν συναλοῦντες τῷ Ἰησοῦ. <sup>5</sup>καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεϊ μίαν καὶ Ἥλειᾳ μίαν. <sup>6</sup>οὐ γὰρ ᾔδει τί ἀποκριθῇ ἔκφοβοι γὰρ ἐγένοντο. <sup>7</sup>καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. <sup>8</sup>καὶ ἐξάпина περιβλεψάμενοι οὐκέτι οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

<sup>9</sup>Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἀ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup>καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup>καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἥλειαν δεῖ ἐλθεῖν πρῶτον; <sup>12</sup>ὁ δὲ ἔφη αὐτοῖς, Ἥλειας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ; <sup>13</sup>ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἥλειας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>14</sup>Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς. <sup>15</sup>καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἡσπάζοντο αὐτόν. <sup>16</sup>καὶ ἐπηρώτησεν αὐτούς, Τί συνζητεῖτε πρὸς ἑαυτούς; <sup>17</sup>καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἦνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· <sup>18</sup>καὶ



והחוטא הזה יבוש בו גם בן האדם כַּאֲשֶׁר יבוא בְּכִבוֹד אָבִיו  
עם המְלָאכִים הַקְדוּשִׁים" וַיֹּאמֶר אֲלֵיהֶם, "אָמֵן. אֲנִי אוֹמֵר  
לָכֶם, יֵשׁ מִן הָעוֹמְדִים פֹּה אֲשֶׁר לֹא יִטְעֲמוּ מוֹת עַד אֲשֶׁר יֵרְאוּ  
אֶת מַלְכוּת הָאֱלֹהִים בָּאָה בְּגִבּוֹרָה."

וַיֹּאחֲזִי שָׁשָׂה יָמִים לָקַח יֵשׁוּעַ אֶת כִּיפָא וְאֶת יַעֲקֹב וְאֶת  
יוֹחָנָן וַיַּעַל אוֹתָם לְבֵדֶם עַל הַר גִּבְהָה. וַיִּשְׁתַּנֶּה לְעֵינֵיהֶם וַיִּהְיוּ  
בְּגִדָיו מְבֹרִיקִים וּלְבָנִים מְאֹד כַּאֲשֶׁר לֹא יוּכַל לְהִלְבִּין כָּל  
כּוֹבֵס עָלֵי אֲדָמוֹת. וַיֵּרְאוּ אֲלֵיהֶם אֱלֹהִיו וּמִשָּׁה וְהֵם מְדַבְּרִים  
עִם יֵשׁוּעַ. וַיַּעַן כִּיפָא וַיֹּאמֶר אֶל יֵשׁוּעַ, "רִבִּי, טוֹב לָנוּ  
פֹּה וְנַעֲשֶׂה נָא שְׁלֹשׁ סָכּוֹת, אַחַת לָךְ וְאַחַת לְמִשָּׁה וְאַחַת  
לְאֱלֹהֵינוּ," כִּי לֹא יָדַע מַה יִּדְבֹּר, וְהֵם פּוֹחַדִּים. וַיִּהְיֶה כִּי סָבִף  
עֲלֵיהֶם עָנָן וַהֲנִה קוֹל מִן הָעָנָן, "זֶה בְּנִי יְחִידִי, אֵלָיו תִּשְׁמָעוּן."  
וַיִּבְיטוּ מִסְבִּיב וְלֹא רָאוּ אִישׁ עִמָּם מִלְּבַד יֵשׁוּעַ.

וַיִּהְיֶה בְּרִדְתָּם מִן הָהָר וַיֵּאָסֶר עֲלֵיהֶם לְהֵגִיד אֶת אֲשֶׁר  
רָאוּ עַד אֲשֶׁר יָקוּם בֶּן הָאָדָם מִן הַמֵּתִים. <sup>10</sup>וַיִּשְׁימוּ לֵב בְּדַבֵּר  
הַזֶּה וַיִּשְׁאָלוּ אִישׁ אֶת אָחִיו מַה זֹאת לָקוּם מִן הַמֵּתִים.  
<sup>11</sup>וַיִּשְׁאָלוּהוּ לֵאמֹר, "מִדּוּעַ אוֹמְרִים הַסּוֹפְרִים כִּי עַל אֱלֹהֵינוּ  
לְבּוֹא רֵאשׁוֹנָה?" <sup>12</sup>וַיֹּאמֶר אֲלֵיהֶם, "אֲמַנָם אֱלֹהֵינוּ בָּא רֵאשׁוֹנָה,  
כְּפָתוּב, וּ'מִשִּׁיב' אֶת הַכֹּל, אַךְ אֲנִי אוֹמֵר לָכֶם, כַּאֲשֶׁר כְּתוּב  
עַל בֶּן הָאָדָם כִּי יִסְבֹּל הַרְבֵּה וַיִּמָּאֲסוּ בוֹ <sup>13</sup>יֵכֵן הִזָּה עִם אֱלֹהֵינוּ.  
הוא בָּא וַעֲשׂוּ בוֹ כְּחֻפֵּץ לָכֶם."

וַיִּבְּאוּ אֶל הַתְּלִמִּידִים וַיֵּרָא הֶמוֹן רַב סְבִיב לָהֶם וְסוֹפְרִים  
מִתּוֹכָחִים עִמָּם <sup>14</sup>וַיִּלְפְּתֵעַ רָאוּ אוֹתוֹ כָּל הֶמוֹן הָעָם וַיִּתְרַגְּשׁוּ  
וַיִּרְצוּ לְשָׁאֵל לְשִׁלּוּמוֹ. <sup>15</sup>וַיִּשְׁאָל אוֹתָם, "עַל מָה אַתֶּם מִתּוֹכָחִים  
בֵּינֵיכֶם?" וַיַּעַן אוֹתוֹ אֶחָד מִן הַהֶמוֹן, "רִבִּי, הִבֵּאתִי אֵלַיְךָ אֶת  
בְּנֵי אֲשֶׁר יֵשׁ בּוֹ רוּחַ אֱלֹמֶת, <sup>16</sup>וַהֲנִה כַּאֲשֶׁר הָרוּחַ אוֹחֶזֶת בוֹ הִיא  
קוֹרַעַת אוֹתוֹ וְהוא מַעֲלָה רִיר וְחוֹרֵק בְּשָׁנָיו וְגוֹפּוֹ מִתְקַשָּׁה,

δπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. <sup>19</sup>καὶ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup>καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. <sup>21</sup>καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν, Ἐκ παιδιόθεν· <sup>22</sup>καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἰ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup>ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνη; πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup>εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. <sup>25</sup>ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. <sup>26</sup>καὶ κράξας καὶ πολλὰ σπαράξας ἔξηλθεν· καὶ ἐγένετο ὥσει νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. <sup>27</sup>ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. <sup>28</sup>καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup>καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἔξελθεῖν εἰ μὴ ἐν προσευχῇ. <sup>30</sup>Κάκειθεν ἔξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἠθέλεν ἵνα τις γνοῖ· <sup>31</sup>ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. <sup>32</sup>οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

<sup>33</sup>Καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ διελογίζεσθε πρὸς ἑαυτοὺς; <sup>34</sup>οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. <sup>35</sup>καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς, Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. <sup>36</sup>καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, <sup>37</sup>Ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ



וְאָמַרְתִּי לְתַלְמִידֶיךָ לְהוֹצִיא אוֹתָהּ וְלֹא יָכְלוּ. "וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם, "הוּא דוֹר חֹסֵר אֱמוּנָה! עַד מָתִי אֶהְיֶה עִמָּכֶם? עַד מָתִי אֶשָּׂא אֶתְכֶם? הִבִּיאוּהוּ אֵלַי." <sup>20</sup>וַיָּבִיאוּ אוֹתוֹ אֵלָיו, וַיְהִי כַּאֲשֶׁר רָאָתָה אוֹתוֹ וַתַּעֲוֶתְהוּ הָרוּחַ, וַיִּפֹּל עַל הָאָרֶץ וַיִּתְגּוֹלֵל וַיַּעַל רִיר. <sup>21</sup>וַיִּשְׁאַל אֶת אֲבִיו, "מֵאֵימָתִי הֵיטָה לוֹ זֹאת?" וַיֹּאמֶר, "מֵיְלֻדוֹתָיו, <sup>22</sup>וּפְעָמִים רַבּוֹת הָרוּחַ אָף הִשְׁלִיכָה אוֹתוֹ בָּאֵשׁ אוֹ בַּמַּיִם לְהַאֲבִידוֹ. אָבִל אִם תּוּכַל, עֲזֹר לָנוּ וְרַחֵם עָלֵינוּ." <sup>23</sup>וַיֹּאמֶר אֵלָיו יֵשׁוּעַ, "אִם תּוּכַל! הַמֶּאֱמִין הַכֹּל יוּכַל!" <sup>24</sup>וַיִּצְעַק אָבִי הַיֵּלֶד וַיֹּאמֶר, "מֵאֵמִין אָנִי, עֲזֹר לֹא־אֱמוּנָתִי!" <sup>25</sup>וַיֵּרָא יֵשׁוּעַ כִּי עִם רַב רֶץ לְעַמָּתוֹ וַיִּגְעַר בְּרוּחַ הַטִּמְאָה וַיֹּאמֶר אֲלֵיהָ, "רוּחַ אֱלֻמָּת וַחֲרָשֶׁת, אָנִי מְצִנָּה עָלֶיךָ, צֵאִי מִמֶּנּוּ וְאַל תָּבוֹאִי בּוֹ עוֹד!" <sup>26</sup>וַתִּצְעַק וַתַּעֲוֶת אוֹתוֹ בְּחִזָּקָה וַתִּצָּא, וְהוּא כִמֶּת, וַיֹּאמְרוּ הַכֹּל כִּי מֵת. <sup>27</sup>וַיֵּשׁוּעַ הַחֲזִיק בְּיָדוֹ וַיִּקֶּם אוֹתוֹ, וַיַּעֲמֵד. <sup>28</sup>וַיְהִי כַּאֲשֶׁר בָּא הַבִּיטָהּ וְהוּא לְבַדּוֹ עִם תַּלְמִידָיו וַיִּשְׁאָלוּהוּ, "מַדּוּעַ לֹא יָכְלָנוּ אֲנַחְנוּ לְהוֹצִיא אוֹתָהּ?" <sup>29</sup>וַיֹּאמֶר אֲלֵיהֶם, "הַמִּין הַזֶּה יָכוֹל לֹא יוּכַל לְצִאת כִּי אִם בְּתַפְלָה."

<sup>30</sup>וּמִשָּׁם יָצְאוּ וַיַּעֲבְרוּ בְּגָלִיל וְהוּא לֹא רָצָה כִּי יֵדַע זֹאת אִישׁ <sup>31</sup>כִּי הוּא מִלְמֵד אֶת תַּלְמִידָיו וַאֲמַר לָהֶם, "בֶּן הָאָדָם נִמְסָר בְּיַדֵּי אֲנָשִׁים וַיְהַרְגוּהוּ וּשְׁלֹשָׁה יָמִים אַחֲרֵי מוֹתוֹ יָקוּם." <sup>32</sup>וְהֵם לֹא הִבִּינוּ אֶת הַדְּבָר וַיֵּירָאוּ לְשָׂאֵל אוֹתוֹ.

<sup>33</sup>וַיָּבִיאוּ אֵל כֹּפֶר נַחוּם, וַיִּשְׁאַלֵם בַּהֲיוֹתָם בְּבֵית, "עַל מָה דִּבַּרְתֶּם בְּדֶרֶךְ?" <sup>34</sup>וַיַּחֲרִישׁוּ, כִּי בְּדֶרֶךְ הַתְּנוּכָחוּ בִּינֵיהֶם מִי הַגָּדוֹל בָּהֶם. <sup>35</sup>וַיֵּשֶׁב וַיִּקְרָא לְשְׁנַיִם־הָעָשָׂר וַיֹּאמֶר אֲלֵיהֶם, "אִם יִרְצָה אִישׁ לִהְיוֹת רֵאשׁוֹן יִהְיֶה אַחֲרוֹן לְכָל וּמִשְׁרַת לְכָל." <sup>36</sup>וַיִּיקַח יֶלֶד וַיַּעֲמִיד אוֹתוֹ בְּתוֹכָם, וַיַּחֲבִיקֵהוּ, וַיֹּאמֶר אֲלֵיהֶם, <sup>37</sup>"כָּל הַמִּקְבֵּל יֶלֶד אֶחָד כֹּזֶה בְּשִׁמִּי אוֹתִי הוּא מְקַבֵּל וְכָל הַמִּקְבֵּל אוֹתִי, אוֹתִי אֵינוֹ מְקַבֵּל אֶלָּא אֶת אֲשֶׁר שָׁלַחְנִי."

δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. <sup>38</sup>Ἐφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. <sup>39</sup>ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσῃ δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· <sup>40</sup>ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. <sup>41</sup>ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>42</sup>καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. <sup>43</sup>καὶ ἂν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον. <sup>45</sup>καὶ ἂν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. <sup>47</sup>καὶ ἂν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, <sup>48</sup>ὅπου ὁ σκῶληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup>Πᾶς γὰρ πυρὶ ἀλισθήσεται. <sup>50</sup>καλὸν τὸ ἅλας· ἂν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

**Χ** <sup>1</sup>Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύεται πάλιν ὄχλος πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. <sup>2</sup>καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. <sup>3</sup>ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; <sup>4</sup>οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. <sup>5</sup>ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. <sup>6</sup>ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· <sup>7</sup>ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, <sup>8</sup>καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.



וַיֹּאמֶר אֵלָיו יוֹחָנָן, "רַבִּי, רָאִינוּ אִישׁ מוֹצִיא שְׁדִים בְּשִׁמְךָ  
וְאִינוּ הוֹלֵךְ אַחֲרֵינוּ, וְאֶסְרֵנוּ עָלָיו לַעֲשׂוֹת זֹאת כִּי אִינוּ הוֹלֵךְ  
אַחֲרֵינוּ." וַיֹּאמֶר יֵשׁוּעַ, "אֵל תֹּאסְרוּ עָלָיו, כִּי אֵין אִישׁ עוֹשֶׂה  
גְּבוּרָה בְּשָׂמִי וְיָכוֹל לַדְּבַר בִּי רָעָה עַד מְהֵרָה. <sup>48</sup>אֲשֶׁר אִינוּ  
לְצָרֵינוּ לָנוּ הוּא, <sup>49</sup>וְכָל הַמַּשְׁקָה אֶתְכֶם כּוֹס מַיִם בְּשָׂמִי (כִּי  
לְמַשִּׁיחַ אַתֶּם), אָמֵן אֹמֵר לָכֶם, לֹא יֵאבֹד שְׁכָרוֹ. <sup>50</sup>וְכָל  
הַמְכָשִׁיל אֶחָד מִן הַקִּטְנִים הָאֵלֶּה, הַמֵּאֲמִינִים, טוֹב הִיָּה לוֹ לֹ  
נִתְּלָה עַל צְוָארוֹ פֶּלַח-רֶכֶב גָּדוֹל וְהִטִּל אֶל הַיָּם. <sup>51</sup>וְאִם  
תְּכַשִּׁילָה יֶדְךָ קֶצֶץ אוֹתָהּ. טוֹב לָךְ לָבוֹא לַחַיִּים גָּדֵם מֵאֲשֶׁר  
לָבוֹא בְּשִׁמְתֵי יָדַיִם אֶל גִּיהֶנָּם, אֶל הָאֵשׁ אֲשֶׁר לֹא תִכְבֶּה. <sup>52</sup>וְאִם  
תְּכַשִּׁילָה רִגְלְךָ קֶצֶץ אוֹתָהּ. טוֹב לָךְ לָבוֹא לַחַיִּים קֹטֵעַ מֵאֲשֶׁר  
לָבוֹא בְּשִׁמְתֵי רַגְלִים אֶל גִּיהֶנָּם. <sup>53</sup>וְאִם עֵינְךָ תְּכַשִּׁילָה נִקֵּר אוֹתָהּ.  
טוֹב לָךְ לָבוֹא בְּעֵין אַחַת אֶל מַלְכוּת הָאֱלֹהִים מֵאֲשֶׁר לָבוֹא  
בְּשִׁמְתֵי עֵינַיִם לְגִיהֶנָּם <sup>54</sup>» בּוֹ תוֹלְעֶתָם לֹא תָמוּת וְאֲשֶׁם לֹא  
תִכְבֶּה». <sup>55</sup>כָּל אִישׁ בָּאֵשׁ יִמְלַח. <sup>56</sup>טוֹב הַמְּלַח, אֲבָל אִם יַעֲשֶׂה  
הַמְּלַח בְּלִתִּי מְלִיחַ בְּמָה תִּתְּבִלוּהוּ? שִׁמְרוּ מְלַח בְּקֶרְבְּכֶם  
וַעֲשׂוּ שְׁלוֹם אִישׁ אֶת רֵעֵהוּ."

וַיִּיקָם וַיֵּלֶךְ מִשָּׁם אֶל גְּבּוּל יְהוּדָה וְאֵל עֶבֶר הַיַּרְדֵּן  
וְהַהֲמוֹנִים שָׁבוּ וַיֵּאסְפוּ אֵלָיו, וַיָּשֶׁב וַיְלַמְּדֵם כְּדָרְכּוֹ. וַיִּגְשׁוּ  
אֵלָיו פְּרוּשִׁים וַיִּשְׁאַלוּהוּ, לְנִסּוֹת אוֹתוֹ, "הֵמָּתֵר לָאָדָם לְשַׁלַּח  
אִשָּׁה? וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם, "מָה צִוָּה לָכֶם מֹשֶׁה?" וַיֹּאמְרוּ,  
"מֹשֶׁה הִתִּיר לְכָתֹב סֵפֶר כְּרִיתוֹת וּלְשַׁלַּח." וַיֹּאמֶר אֲלֵיהֶם  
יֵשׁוּעַ, "מִקְשִׁי לְבַבְכֶם כָּתֹב לָכֶם אֶת הַמִּצְוָה הַזֹּאת, <sup>57</sup>אֲךָ  
מִרְאשִׁית הַבְּרִיאָה «זָכַר וּנְקָבָה בָּרָא אוֹתָם: יַעֲלֶכֶן יַעֲזֹב  
אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ, וְהָיוּ שְׁנֵיהֶם לְבָשָׁר אֶחָד», לָכֵן אֵינָם  
עוֹד שְׁנַיִם אֲלָא בָשָׁר אֶחָד. <sup>58</sup>אֶת אֲשֶׁר זָוַג הָאֱלֹהִים לֹא יַפְרִיד

9δ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 10καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. 11καὶ λέγει αὐτοῖς, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' αὐτήν. 12καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾷται.

13Καὶ προσέφερον αὐτῷ παιδία, ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. 14ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15ἀμήν. λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλεία τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

17Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμών εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶην αἰώνιον κληρονομήσω; 18ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. 19τὰς ἐντολάς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 20ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. 22ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. 23καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δύσκολως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25εὐκόπωτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; 27ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ. 28ἤρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἰδοὺ ἡμεῖς



אָדָם. "וַיָּשׁוּבוּ הַבִּיתָה וַיִּשְׁאַלוּהוּ תַלְמִידָיו עַל זֹאת. וַיֹּאמֶר  
אֲלֵיהֶם, "כָּל הַמְּשַׁלַּח אֶת אִשְׁתּוֹ וְנוֹשָׁא אַחֶרֶת נֹאֲפָה עָלֶיהָ,  
וְנָאֵם הִיא תַעֲזֹב אֶת בַּעְלָהּ וְתִנָּשֵׂא לְאַחֵר, נֹאֲפֶת הִיא."  
וַיָּבִיאוּ אֵלָיו יְלָדִים לְמַעַן יַגֵּעַ בָּהֶם וַיַּגְעֲרוּ הַתַּלְמִידִים  
בָּהֶם. וַיֹּאמֶר יֵשׁוּעַ וַיִּכְעַס, וַיֹּאמֶר אֲלֵיהֶם, "תָּנוּ לַיְלָדִים לָבוֹא  
אֵלַי וְאֵל תְּמַנְעוּ בַּעֲדָם כִּי מֵאלֹה מַלְכוּת הָאֱלֹהִים. <sup>15</sup>אָמֵן. אֲנִי  
אוֹמֵר לָכֶם, כָּל אֲשֶׁר לֹא יִקְבֹּל אֶת מַלְכוּת הָאֱלֹהִים כִּי־לֹד לֹא  
יָבוֹא אֲלֵיהָ. " <sup>16</sup>וַיִּחַבְּבֵם וַיִּשֶׂם עֲלֵיהֶם יָדָיו וַיְבָרֲכֵם.  
וַיֵּיָּהִי בַצָּאתוֹ לְדֶרֶךְ וְהָיָה אִישׁ רֶץ אֵלָיו וְכוֹרֵעַ בֶּרֶךְ לִפְנֵי  
וַיִּשְׁאַלְהוּ, "רַבִּי הַטּוֹב, מָה אַעֲשֶׂה וְאֵירֶשׁ חַיִּי עוֹלָם?" <sup>18</sup>וַיֹּאמֶר  
אֵלָיו יֵשׁוּעַ, "לָמָּה אַתָּה אוֹמֵר לִי, טוֹב? אֵין טוֹב כִּי אִם  
הָאֱלֹהִים הָאֶחָד. <sup>19</sup>וְאֵת הַמִּצְוֹת יִדְעָתָּ: «לֹא תִרְצַח, לֹא תִנָּאֲף,  
לֹא תִגְנוֹב, לֹא תַעֲנֶה עַד שִׁקְר», לֹא תַעֲשֶׂק, «כִּבֵּד אֶת-אָבִיךָ  
וְאֶת-אִמְךָ». " <sup>20</sup>וַיֹּאמֶר אֵלָיו, "רַבִּי, אֶת כָּל אֵלֶּה שָׁמַרְתִּי  
מִנְעוּרִי. " <sup>21</sup>וַיִּבֶט בּוֹ יֵשׁוּעַ וַיֹּאדְהֶבְהוּ, וַיֹּאמֶר אֵלָיו, "אַחַת חִסְרָה  
לָךְ, לֹךְ מְכַר כָּל אֲשֶׁר יֶשׁ לָךְ וְתֵן לָעֲנִיִּים וַיְהִי לָךְ אוֹצָר  
בַּשָּׁמַיִם, וּבּוֹא אַחֲרַי. " <sup>22</sup>וַיִּפְּלוּ פָנָיו כִּדְבָרוֹ וַיֵּלֶךְ מֵהֶם עָצוּב,  
כִּי רָכוּשׁ רַב הָיָה לוֹ. <sup>23</sup>וַיִּבֶט יֵשׁוּעַ מִסְבִּיב וַיֹּאמֶר אֶל תַּלְמִידָיו,  
"מָה קָשָׁה לְבַעֲלֵי הוֹן לָבוֹא אֶל מַלְכוּת הָאֱלֹהִים!" <sup>24</sup>וַיִּתְּמָהוּ  
הַתַּלְמִידִים עַל דְּבָרָיו, וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם שֵׁנִית, "בְּנֵי,  
מָה קָשָׁה לְבוֹסָחִים בַּהוֹן לָבוֹא לְמַלְכוּת הָאֱלֹהִים! <sup>25</sup>נִקְּל  
לְגַמֵּל לָבוֹא בַּחוּר הַמַּחֲטָא מֵאֲשֶׁר לָעָשִׂיר לָבוֹא אֶל מַלְכוּת  
הָאֱלֹהִים. " <sup>26</sup>וַיֹּסִיפוּ עוֹד לְהַשְׁתוֹמֵם וַיֹּאמְרוּ בִּינְיָהֶם, "וּמִי יוּכַל  
לְהוֹשִׁיעַ?" <sup>27</sup>וַיִּבֶט בָּהֶם יֵשׁוּעַ וַיֹּאמֶר, "מִבְּלֹתִי יִכְלֹת בְּנֵי אָדָם  
הֵיתָה זֹאת אֲךָ לֹא מִבְּלֹתִי יִכְלֹת אֱלֹהִים, כִּי הַכֹּל בִּיכְלֹת  
הָאֱלֹהִים. " <sup>28</sup>וַיִּחַל כִּיפָא לֵאמֹר אֵלָיו, "הִנֵּה אֲנִינְחֹנוּ עֹזְבָנוּ אֶת

ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. <sup>29</sup>ἔφη ὁ Ἰησοῦς, Ἀμήν. λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, <sup>30</sup>ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. <sup>31</sup>πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

<sup>32</sup>Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, <sup>33</sup>ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν <sup>34</sup>καὶ ἐμπαίζουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

<sup>35</sup>Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. <sup>36</sup>ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ με ποιήσω ὑμῖν; <sup>37</sup>οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup>ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; <sup>39</sup>οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. <sup>40</sup>τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. <sup>41</sup>καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup>καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. <sup>43</sup>οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν. ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, <sup>44</sup>καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος. <sup>45</sup>καὶ γὰρ



הכל והלכנו אחריה. <sup>29</sup> וַיֹּאמֶר יֵשׁוּעַ, "אֲמֵן. אֲנִי אוֹמֵר לָכֶם, אֵין אִישׁ אֲשֶׁר עֹבֵב בֵּית אוֹ אֲחִים אוֹ אֲחִיות אוֹ אָב אוֹ בָנִים אוֹ שָׂדוֹת לְמַעַנִי וּלְמַעַן הַבְּשׂוּרָה <sup>30</sup> וְלֹא יִקְבֹּל עִתָּהּ בְּעַת הַזֹּאת מֵאָה שְׁעָרִים, בָּתִּים וְאֲחִים וְאֲחִיות וְאִמָּהוֹת וּבָנִים וְשָׂדוֹת, גַּם רְדִיפוֹת, וּבְעוֹלָם הֵבֵא חַיִּי עוֹלָם. <sup>31</sup> אֲךָ רַבִּים מִן הָרָאשׁוֹנִים יִהְיוּ אַחֲרוֹנִים וְהָאַחֲרוֹנִים רָאשׁוֹנִים."

<sup>32</sup> וַיְהִי בַּדֶּרֶךְ וְהֵם עוֹלִים לִירוּשָׁלַיִם וַיֵּשׁוּעַ הוֹלֵךְ לִפְנֵיהֶם, וְהָאֲנָשִׁים תָּמָהוּ, אֲךָ הֵהוּלְכִים אַחֲרָיו פָּחַדוּ. וַיִּקַּח אֶת שְׁנֵים-הָעָשָׂר וַיַּחַל לְהַגִּיד לָהֶם שְׁנֵית אֶת הַדְּבָרִים הָעֵתִידִים לְבוֹא עָלָיו: <sup>33</sup> "הֵנֻנוּ עוֹלִים לִירוּשָׁלַיִם וּבֶן הָאָדָם יִמָּסֵר לְכַהֲנִים הַגְּדוֹלִים וְלִסּוּפָרִים וַיְדוּנוּ אוֹתוֹ לָמוֹת וַיִּמָּסְרוּהוּ לְגוֹיִם וַיִּתְּעַלְלוּ בּוֹ וַיִּירָקוּ בּוֹ וַיַּכּוּהוּ בְּשׁוֹטִים וַיַּהַרְגוּהוּ וְאַחֲרֵי שְׁלֹשָׁה יָמִים יָקוּם."

<sup>34</sup> וַיָּבֹאוּ אֵלָיו יַעֲקֹב וַיּוֹחֲזֶנּוּ שְׁנֵי הַבָּנִים לְזַבְדִּי וַיֹּאמְרוּ אֵלָיו, "רַבִּי, בִּקְשָׁתֵנוּ כִּי תַעֲשֶׂה לָנוּ אֶת כָּל אֲשֶׁר נִבְקַשׁ מִמֶּךָ." <sup>35</sup> וַיֹּאמֶר אֲלֵיהֶם, "מָה תִרְצוּ שָׁאֲעֲשֶׂה לָכֶם?" <sup>36</sup> וַיֹּאמְרוּ אֵלָיו, "תֵּן לָנוּ לְשֶׁבֶת אֶחָד לַיְמִינָךְ וְאֶחָד לְשִׁמְאַלְךָ בְּכַבֹּדְךָ." <sup>37</sup> וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ, "לֹא יִדְעַתֶּם מָה תִּבְקָשׁוּ. הֵתוּכְלוּ לְשַׁתּוֹת אֶת הַכּוֹס אֲשֶׁר אֲנִי שׁוֹתָה אוֹ לְהַטְבִּיל בְּטַבִּילָה אֲשֶׁר אֲנִי נֹטֵף לִי?" <sup>38</sup> וַיֹּאמְרוּ אֵלָיו, "נֹכַל." <sup>39</sup> וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ, "אֶת הַכּוֹס אֲשֶׁר אֲנִי שׁוֹתָה תִשְׁתּוּ וּבְטַבִּילָה אֲשֶׁר אֲנִי נֹטֵף תִּטְבְּלוּ <sup>40</sup> אֲךָ לְשֶׁבֶת לַיְמִינִי אוֹ לְשִׁמְאַלִי אֵין בְּיָדִי לָתֵת כִּי הוּא לְאֲשֶׁר נֹעֵד לָהֶם." <sup>41</sup> וַיִּשְׁמְעוּ הָעַצָּרָה וַיַּחֲלוּ לְכַעַס עַל יַעֲקֹב וַיּוֹחֲזֶנּוּ. <sup>42</sup> וַיִּקְרָא לָהֶם יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם, "אַתֶּם יוֹדְעִים כִּי הִנָּחֲשִׁים לְמוֹשֶׁלִי הַגּוֹיִם רוֹדִים בָּהֶם וּגְדוּלֵיהֶם שׁוֹלְטִים עֲלֵיהֶם. <sup>43</sup> לֹא כֵן יִהְיֶה בֵּינֵיכֶם, כִּי כָל הָרוּצָה לִהְיוֹת הַגְּדוֹל בָּכֶם יִהְיֶה מִשְׁרַת לָכֶם וְכָל הָרוּצָה לִהְיוֹת הָרָאשׁוֹן בָּכֶם יִהְיֶה עֶבֶד לְכָל, <sup>44</sup> כִּי

ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup>Καὶ ἔρχονται εἰς Ἱερειχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν. <sup>47</sup>καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν, Υἱὲ Δαυεὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup>καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαυεὶδ, ἐλέησόν με. <sup>49</sup>καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε. <sup>50</sup>ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. <sup>51</sup>καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνεὶ, ἵνα ἀναβλέψω. <sup>52</sup>καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

# XI

<sup>1</sup>Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὅρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ <sup>2</sup>καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτόν καὶ φέρετε. <sup>3</sup>καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς αὐτόν ἀποστέλλει πάλιν ὧδε. <sup>4</sup>καὶ ἀπῆλθον καὶ εὗρον δεδεμένον πρὸς θύραν ἑξῶ ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. <sup>5</sup>καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup>οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup>καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. <sup>8</sup>καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἁγρῶν. <sup>9</sup>καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· <sup>10</sup>εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ ὡσαννά ἐν τοῖς ὑψίστοις.

<sup>11</sup>Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψά-



גם בן האדם לא בא למען ישרתוהו אלא לשרת ולתת את נפשו כפר תחת רבים."

"ויבואו ליריחו ויהי בצאתו מיריחו עם תלמידיו ועם המון רב והנה על הדרך יושב בר-טמא (בן טמא), איש עור וקבצן. ויהוא שמע כי זה ישוע הנצרי ויחל לצעק ולקרא, "בן דוד, ישוע, רחם עלי!"<sup>48</sup> וינערו בו רבים להשתיקו, ויוסף לצעק, "בן דוד, רחם עלי!"<sup>49</sup> ויעמד ישוע ואמר, "קראו לו." ויקראו לעור ויאמרו אליו, "אל תירא, קום, הוא קורא לך." <sup>50</sup> ויוסף מעליו את מעילו ויקפץ ויבוא אל ישוע. וישוע ישוע ואמר אליו, "מה תרצה שאעשה לך?" ויאמר אליו העור, "רבוני, כי אראה!"<sup>52</sup> ויאמר אליו ישוע, "לך, אמונתך הושעה לך." ותפקחנה עיניו וילך אחריו בדרך.

יא

ויהי כאשר קרבו לירושלים אל בית-פגזי ובית חנניה בנהר הזיתים וישלח שנים מתלמידיו ויאמר אליהם, "לכו אל הכפר אשר ממולכם וכאשר תבואו בו תמצאו עיר קשור אשר איש לא רכב עליו עד עתה. התירו אותו והביאוהו, יואם יאמר לכם אדם, למה אתם עושים זאת? אמרו, האדון צריך לו, ומיד ישלח אותו הנה." ויילכו וימצאו עיר קשור לשער בחוץ על הדרך ויתירו אותו. ונאחדים מן העומדים שם אמרו להם, "מה אתם עושים? מדוע אתם מתירים את העיר?" ויאמרו אליהם את אשר אמר ישוע, ויניחו להם. ויביאו את העיר אל ישוע וישימו עליו את בגדיהם, וישב על העיר. וירבים פרשו את בגדיהם בדרך ואחרים פרשו ענפים אשר כרתו בפירות. וינעקו ההולכים לפניו וההולכים אחריו, "הושע-נא! ברוך הבא בשם יהוה!"<sup>50</sup> ברוכה מלכות דוד אבינו הבאה! הושע-נא במרומים!"

<sup>51</sup> ויבוא ירושלים אל בית המקדש ויבט סביב לו על הכל,

μενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>12</sup>Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν. <sup>13</sup>καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν φύλλα ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. <sup>14</sup>καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup>καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν, <sup>16</sup>καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ, <sup>17</sup>καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. <sup>18</sup>καὶ ἤκουσαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup>καὶ ὅταν ὁψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. <sup>20</sup>καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. <sup>21</sup>καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξηράνται. <sup>22</sup>καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Εἰ ἔχετε πίστιν θεοῦ, <sup>23</sup>ἂμην λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ὑψηθι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. <sup>24</sup>διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. <sup>25</sup>καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

<sup>27</sup>Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup>καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; <sup>29</sup>ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα λόγον,



והיום נָטָה לַעֲרֹב וַיֵּצֵא אֶל בֵּית חֲנִיָּה עִם שְׁנֵי-הָעֶשֶׂר.  
 וַיְהִי לְמַחֲרָת וַיֵּצְאוּ מִבֵּית חֲנִיָּה וְהוּא רָעַב, וַיֵּרָא מֶרְחוֹק  
 עֵץ תְּאֵנָה, וְעָלְיוֹ עָלִים, וַיָּבֹאוּ לָרְאוֹת אִם יִמָּצָא בּוֹ פֶּרִי, וְלֹא  
 מָצָא בּוֹ כִּי אִם עָלִים כִּי לֹא עֵת הַתְּאֵנִים הָיְתָה. וַיֵּינְעוּ וַיֹּאמֶר  
 אֱלִי, "אִישׁ אֵל יֹאכֹל מִמֶּדֶּ פֶּרִי עַד עוֹלָם!" וַיִּשְׁמְעוּ תַלְמִידָיו.  
 וַיְהִי בִבּוֹאֵם לִירוּשָׁלַיִם וַיָּבֹאוּ אֶל בֵּית הַמִּקְדָּשׁ וַיַּחֲל  
 לְהוֹצִיא אֶת הַמּוֹכְרִים וְאֶת הַקּוֹנִים בַּמִּקְדָּשׁ. וַיַּהַפֵּךְ אֶת  
 שְׁלֻחָנוֹת הַשְּׁלֻחָנִים וְאֶת מוֹשְׁבוֹת מוֹכְרֵי הַיּוֹנִים וַיֹּלֵא נֹתֵן לְאִישׁ  
 לְהַעֲבִיר כָּלִי בְּבֵית הַמִּקְדָּשׁ. וַיִּלְמַד וַיֹּאמֶר אֲלֵיהֶם, "הֲלֹא  
 כָּתוּב, «בֵּיתִי בֵּית תַּפְלָה יִקְרָא לְכָל הָעַמִּים» וְאַתֶּם עֹשִׂיתֶם  
 אוֹתוֹ «מַעֲרַת פְּרִיצִים»." וַיִּשְׁמְעוּ הַכֹּהֲנִים הַגְּדוֹלִים  
 וְהַסּוֹפְרִים וַיִּבְקְשׁוּ לְהַרְגוֹ, אֲדָּ פָּחַדּוּ מִפָּנָיו כִּי כָּל הָהָמוֹן  
 תִּמְהָיִם עַל תּוֹרָתוֹ. וַיִּכְעַרְבּ הַיּוֹם יֵצְאוּ אֶל מַחוּץ לָעִיר.

וַיְהִי בַּבֹּקֶר וַיֵּלְכוּ וַיֵּרְאוּ אֶת הַתְּאֵנָה, וְהִיא יִבְשָׁה מִשְׁרָשִׁיהָ.  
 וַיִּזְכֹּר כִּיפָּא וַיֹּאמֶר אֱלִי, "רַבִּי, רְאֵה! יִבְשָׁה הַתְּאֵנָה אֲשֶׁר  
 קָלַתָּ!" וַיֵּינְעוּ יִשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם, "אִם תֵּאֱמִינוּ בֵּאלֹהִים, וְאַמֵּן  
 אֶמַר לָכֶם, כָּל הָאוֹמֵר לָהֵר הַזֶּה, הָעֵקֶר וְנִפְלֵ אֶל הָיָם, וְאִין  
 בָּלְבוֹ סִפֵּק אֶלָּא מֵאֲמִין כִּי יָקוּם דְּבָרוֹ, כֵּן יִהְיֶה לוֹ." וְעַל-כֵּן  
 אָנִי אוֹמֵר לָכֶם, עַל כָּל אֲשֶׁר תִּתְּפַלְּלוּ וְתִבְקְשׁוּ הָאֱמִינוּ  
 שֶׁקִּבַּלְתֶּם אוֹתוֹ, וְהָיָה לָכֶם. וְכִי תַעֲמְדוּ וְתִתְּפַלְּלוּ וַיֵּשׁ  
 בְּלִבְבְּכֶם דְּבַר אֵל אִישׁ סִלְחוֹ לוֹ, לְמַעַן יִסְלַח לָכֶם אֲבִיכֶם  
 שְׁבַעֲשָׁמִים אֶת חַטָּאֵיכֶם"

וַיָּבֹאוּ שְׁנֵי אֶל יְרוּשָׁלַיִם וְהוּא מִתְהַלֵּךְ בְּבֵית הַמִּקְדָּשׁ  
 וַיָּבֹאוּ אֲלָיו הַכֹּהֲנִים הַגְּדוֹלִים וְהַסּוֹפְרִים וְהַזִּקְנִים וַיֹּאמְרוּ  
 אֱלִי, "בְּאִיזוֹ רְשׁוּת אַתָּה עוֹשֶׂה אֶת הַדְּבָרִים הָאֵלֶּה וּמִי נֹתֵן  
 לְךָ אֶת הָרְשׁוּת הַזֹּאת לַעֲשׂוֹת אוֹתָם?" וַיֹּאמֶר אֲלֵיהֶם יִשׁוּעַ,

καὶ ἀποκρίθητέ μοι, καὶ ἔρῳ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
<sup>30</sup>τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο-  
 κρίθητέ μοι. <sup>31</sup>καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Τί  
 εἴπωμεν; ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἔρεϊ διὰ τί οὐν οὐκ ἐπιστεύ-  
 σατε αὐτῷ; <sup>32</sup>ἀλλὰ εἴπωμεν, ἐξ ἀνθρώπων — ἐφοβοῦντο τὸν  
 ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.  
<sup>33</sup>καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ  
 Ἰησοὺς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
 ποιῶ.

## XII

<sup>1</sup>Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. Ἀμπελῶνα  
 ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ  
 ὥρυξεν ὑπολήνιον καὶ ὤκοδόμησεν πύργον, καὶ ἐξέδετο  
 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>2</sup>καὶ ἀπέστειλεν πρὸς τοὺς  
 γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ  
 τῶν καρπῶν τοῦ ἀμπελῶνος· <sup>3</sup>καὶ λαβόντες αὐτὸν ἔδειραν καὶ  
 ἀπέστειλαν κενόν. <sup>4</sup>καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον  
 δοῦλον· κάκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. <sup>5</sup>καὶ ἄλλον ἀπέσ-  
 τειλεν· κάκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν  
 δέροντες, οὓς δὲ ἀποκτεννόντες. <sup>6</sup>ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν·  
 ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται  
 τὸν υἱόν μου. <sup>7</sup>ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι  
 Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτόν, καὶ  
 ἡμῶν ἔσται ἡ κληρονομία. <sup>8</sup>καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ  
 ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. <sup>9</sup>τί ποιήσει ὁ κύριος τοῦ ἀμπε-  
 λῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν  
 ἀμπελῶνα ἄλλοις. <sup>10</sup>οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, λίθον  
 ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη  
 εἰς κεφαλὴν γωνίας· <sup>11</sup>παρὰ κυρίου ἐγένετο αὕτη,  
 καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν; <sup>12</sup>καὶ ἐζήτουν  
 αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι  
 πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>13</sup>Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ  
 τῶν Ἡρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. <sup>14</sup>καὶ ἐλθόντες  
 λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει



"אֲנִי אֶשְׁאַל אֶתְכֶם דָּבָר אֶחָד, וְעֲנוּ לִי וְאֹמַר לָכֶם בְּאִיזוֹ רְשׁוֹת  
אֲנִי עוֹשֶׂה אֶת אֱלֹהִים. <sup>10</sup>סִטְבִּילַת יוֹחָנָן הַמַּשְׁמִים הִיְתָה אוֹ מִבְּנֵי  
אָדָם? עֲנוּ לִי." וַיַּגִּידְבְּרוּ בִּינֵיהֶם וַיֹּאמְרוּ, "מָה נֹאמַר? אִם  
נֹאמַר, מַשְׁמִים, יֹאמַר, מִדּוּעַ לֹא הִאֲמַנְתֶּם בּוֹ? <sup>11</sup>וְאִם נֹאמַר,  
מִבְּנֵי אָדָם?" — הֲלֹא פָּחַדוּ מִפְּנֵי הַהֲמוֹן כִּי בְּעֵינֵי כָלֶם יוֹחָנָן  
נִבִּיא אֱמֶת הָיָה. <sup>12</sup>וַיַּעֲנוּ וַיֹּאמְרוּ אֶל יֵשׁוּעַ, "לֹא יִדְעֻנוּ." וַיֹּאמַר  
אֲלֵיהֶם יֵשׁוּעַ, "וְאֲנִי לֹא אֹמַר לָכֶם בְּאִיזוֹ רְשׁוֹת אֲנִי עוֹשֶׂה אֶת  
הַדְּבָרִים הָאֵלֶּה."

יִיחָל לְדַבֵּר עִמָּם בְּמִשְׁלִים: "כֶּכֶר נִטַּע" אִישׁ «וַיַּעֲזֹקֵהוּ  
וַיִּקֶּב חֶצֶב בּוֹ וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ» וַיִּתֵּן אוֹתוֹ לְכוֹרְמִים וַיִּלְךְ  
לְאַרְץ רְחוֹקָה. וַיִּבְּבֹא הָעֵת שֶׁלַח עֶבֶד אֶל הַכוֹרְמִים לְקַבֵּל  
מִפְּרֵי הַכֶּכֶר מִיַּד הַכוֹרְמִים. וַיִּיקָּחוּ אוֹתוֹ וַיִּכּוּהוּ וַיִּשְׁלַחוּהוּ  
רִיקָם. וַיָּשֻׁב וַיִּשְׁלַח אֲלֵיהֶם עֶבֶד אֲחֵר וְאֶת רֹאשׁ הָאִישׁ הַהוּא  
מִחֲצוֹ וַיַּהֲתִלוּ בּוֹ. וַיִּשְׁלַח אֲחֵר וְאוֹתוֹ הָרְגוּ, וַיִּשְׁלַח רַבִּים  
אַחֲרֵיהֶם, מֵהֶם הָכּוּ וּמֵהֶם הָרְגוּ. וַיִּלּוּ עוֹד בֶּן יָחִיד וְאוֹתוֹ שֶׁלַח  
בְּאַחֲרוֹנָה אֲלֵיהֶם בְּאֹמְרוֹ, אֶת בְּנֵי יִכְבְּדוּ. וַיַּהֲכֹרְמִים הָהֵם  
אָמְרוּ אִישׁ אֶל רֵעֵהוּ, הִנֵּה זֶה הוּא הַיּוֹרֵשׁ! הִבֵּה נִהְרַג אוֹתוֹ  
וְלָנוּ הַיִּרְשָׁה! וַיִּיקָּחוּ אוֹתוֹ וַיַּהֲרֹגוּהוּ וַיִּשְׁלִיכוּהוּ מִן הַכֶּכֶר. וַיֵּמָּה  
יַעֲשֶׂה בְּעַל הַכֶּכֶר? הִנֵּה יָבֹא וַיִּשְׁמִיד אֶת הַכוֹרְמִים וַיִּתֵּן אֶת  
הַכֶּכֶר לְאַחֲרֵיהֶם. <sup>10</sup>וְהֲלֹא קִרְאתֶם אֶת הַכְּתוּב הַזֶּה, «אֲבָן מֵאֲסוֹ  
הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה; <sup>11</sup>וּמֵמָּה יִהְיֶה הִיְתָה זֹאת הִיא נִפְלְאָה  
בְּעֵינֵינוּ». <sup>12</sup>וַיִּבְבְּקֶשׁוּ לְתַפֵּשׂ אוֹתוֹ וַיִּפְּחַדוּ מִפְּנֵי הַהֲמוֹן כִּי יִדְעוּ  
כִּי אֲלֵיהֶם דָּבָר אֶת הַמִּשְׁלָל. וַיַּעֲזְבוּ אוֹתוֹ וַיִּלְכוּ לָהֶם.

<sup>13</sup>וַיִּשְׁלַחוּ אֵלָיו אַחָדִים מִן הַפְּרוּשִׁים וּמֵאֲנָשֵׁי הוֹרְדוֹס לְלַכֵּד  
אוֹתוֹ בְּדָבָרוֹ. <sup>14</sup>וַיִּבְּבֹאוּ וַיֹּאמְרוּ אֵלָיו, "רַבִּי, יִדְעֻנוּ כִּי אִישׁ אֱמֶת  
אֵתָה וְלֹא תִירָא מִפְּנֵי אִישׁ כִּי אֵינָךְ מִבֵּיט לְמַרְאֵה אָדָם אֶלָּא

יב

σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ, Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες, 19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα. 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 ἔφη αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάρου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, 30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. 31 δευτέρα αὕτη, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.



אָתָּה בְּאַמַּת מְלָמֵד אֶת דָּרֶךְ הָאֱלֹהִים. הַמִּתֵּר לָתֵת מִסֵּ  
לְקִיסָר אוֹ לֹא? הַנֶּחֱן אוֹ לֹא נֶחֱן?" <sup>15</sup>וְהוּא יָדַע אֶת צְבִיעוֹתָם  
וַיֹּאמֶר אֲלֵיהֶם, "מָה תִּנְסוּ אוֹתִי? הֵבִיאוּ לִי דִינָר וְאַרְאֶהוּ."  
<sup>16</sup>וַיִּבְיֵאוּ לוֹ וַיֹּאמֶר אֲלֵיהֶם, "לְמִי הַדְּמוּת הַזֹּאת, וְהַכְתַּבְתָּ?"  
וַיֹּאמְרוּ, "לְקִיסָר." <sup>17</sup>וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ, "אֲשֶׁר לְקִיסָר תִּנּוּ  
לְקִיסָר וְאֲשֶׁר לָאֱלֹהִים תִּנּוּ לָאֱלֹהִים." וַיִּתְּמָהוּ עָלָיו מָאֵד.  
<sup>18</sup>וַיִּבְּאוּ אֵלָיו צִדּוּקִים, הָאוֹמְרִים כִּי אֵין תַּחֲוָה לַמֶּתִים,  
וַיִּשְׁאַלְוֵהוּ לֵאמֹר, <sup>19</sup>"רַבִּי, מִשָּׁה כָּתַב לָנוּ, אִם יָמוּת אֶחָ מִשְׁנֵי  
אֲחִים וַיִּשְׁאִיר אִשָּׁה, וּבֶן אֵין לוֹ, כִּי יִקַּח אַחִיו אֶת הָאִשָּׁה  
«וְהָקִים זֶרַע לְאַחִיו». <sup>20</sup>שֶׁבַעָה אֲחִים הָיוּ, וְהָרְאשׁוֹן לָקַח אִשָּׁה  
וַיָּמָת וְלֹא הִשְׁאִיר זֶרַע. <sup>21</sup>וְהַשֵּׁנִי לָקַח אוֹתָהּ וַיָּמָת וְלֹא הִשְׁאִיר  
זֶרַע. וְכֵן עָשָׂה גַם הַשְּׁלִישִׁי, <sup>22</sup>וְהַשְּׁבַעָה לֹא הִשְׁאִירוּ זֶרַע וְאַחֲרֵי  
כָּלֶם מָתָה גַם הָאִשָּׁה. <sup>23</sup>בְּתַחֲתֵית הַמֶּתִים, כְּאֲשֶׁר יָקוּמוּ, לְמִי  
מֵהֶם תִּהְיֶה לְאִשָּׁה, כִּי הִיְתָה אִשָּׁה לְשֶׁבַעָתָם." <sup>24</sup>וַיֹּאמֶר אֲלֵיהֶם  
יֵשׁוּעַ, "הֲאִינְכֶם טוֹעִים בְּזֹאת כִּי לֹא יָדַעְתֶּם לֹא אֶת הַכְּתוּבִים  
וְלֹא אֶת גְּבוּרַת הָאֱלֹהִים? <sup>25</sup>הַקָּמִים מִן הַמֶּתִים אֵינֶם נוֹשְׂאִים  
וְאֵינֶם נִשְׂאִים אֶלֹא כְּמִלֵּאכִים בְּשָׁמַיִם הֵם." <sup>26</sup>וְאֲשֶׁר לַמֶּתִים כִּי  
יָקוּמוּ, הֲלֹא קִרְאתָם בְּסֵפֶר מֹשֶׁה, בְּמַעֲשֵׂה הַסֵּנָה, כִּי אָמַר לוֹ  
הָאֱלֹהִים, «אֲנֹכִי אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב»? <sup>27</sup>  
אֵין הוּא אֱלֹהֵי מֵתִים אֶלֹא אֱלֹהֵי חַיִּים. טְעִיתֶם עַד מָאֵד."

<sup>28</sup>וַיִּבְּאוּ אֵלָיו אַחַד הַסּוֹפְרִים וַיִּשְׁמַע אוֹתָם מִתּוֹכָחִים וַיֵּרָא  
כִּי יָפָה עֲנָה לָהֶם וַיִּשְׁאַלְוּ, "מָה הַמִּצְוָה הָרִאשׁוֹנָה בְּכָלֶן?"  
<sup>29</sup>וַיַּעַן יֵשׁוּעַ, "הָרִאשׁוֹנָה הִיא: «שִׁמַּע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה  
אַחַד, וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיהָ בְּכָל לִבְבָּהּ וּבְכָל נַפְשָׁהּ»  
וּבְכָל שִׁכְלָהּ «וּבְכָל מַאֲדָה». <sup>30</sup>וְהַשֵּׁנִי הִיא, «וְאַהֲבַת לְרֵעֶהּ

19. השוה דברים כ"ה 6, 5; בראשית ל"ח 8.

26. שמות ג' 18.

29, 30. דברים ו' 4, 5.

31. ויקרא י"ט 18.

μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν. <sup>32</sup>καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἔστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. <sup>33</sup>καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσώτερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. <sup>34</sup>καὶ ὁ Ἰησοῦς, ἰδὼν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ. Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>35</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυεὶδ ἐστιν; <sup>36</sup>αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, εἶπεν κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. <sup>37</sup>αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστιν υἱός;

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. <sup>38</sup>καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς <sup>39</sup>καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δειπνοῖς. <sup>40</sup>οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

<sup>41</sup>Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἔθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. <sup>42</sup>καὶ ἔλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης. <sup>43</sup>καὶ προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ εἶπεν αὐτοῖς, Ἀμήν. λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον. <sup>44</sup>πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

**ΧΠΙ** <sup>1</sup>Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. <sup>2</sup>καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας



כְּמוֹף». אֵין מִצּוֹה גְדוּלָה מֵאַלֶּה. <sup>32</sup> וַיֹּאמֶר אֵלָיו הַסּוֹפֵר,  
 "זֶפֶה, רַבִּי. אֶמֶת אִמְרָתְךָ, כִּי «אֶחָד» הוּא «וְאֵין עוֹד מִלְּבָדוֹ»,  
 וַיְהִי־הֵבֶה לַאלֹהִים בְּכָל הַלֵּב וּבְכָל הַבִּינָה וּבְכָל הַמָּאֵד  
 וַיְהִי־הֵבֶה לְרַעְיָה כְּמוֹף גְּדוּלוֹת מְכָל עוֹלָה וְזִבְחָה. <sup>33</sup> וַיֵּרָא יֵשׁוּעַ  
 כִּי עָנָה בְּחֻכְמָה וַיֹּאמֶר אֵלָיו, "לֹא רָחוֹק אַתָּה מִמְּלָכוֹת  
 הָאֱלֹהִים." וַאִישׁ לֹא הָעִז עוֹד לִשְׁאֹל אוֹתוֹ דָּבָר.

<sup>34</sup> וַיְהִי כְּלַמֵּד יֵשׁוּעַ בְּבֵית הַמִּקְדָּשׁ וַיַּעַן וַיֹּאמֶר, "אִיךָ  
 אוֹמְרִים הַסּוֹפְרִים כִּי הַמָּשִׁיחַ בֶּן דָּוִד הוּא? <sup>35</sup> הֲלֹא דָוִד אָמַר  
 בְּרוּחַ הַקֹּדֶשׁ, «נָאוֹם יְהוָה לֹא־דוֹנִי שָׁב לִימִינִי עַד־אֲשִׁית  
 אִיבִיךָ הַדָּם לְרַגְלֶיךָ». <sup>36</sup> דָּוִד עֲצָמוֹ קוֹרֵא לוֹ אֲדוֹן וּמַנִּין הוּא  
 בְּנוֹ?"

וַיִּשְׁמַע הַקְּהָל הָרַב לְדִבְרָיו בְּרִצּוֹן <sup>37</sup> וַיְהִי מִלִּמַּד אוֹתָם  
 וַאֲמַר, "הִשְׁמָרוּ מִן הַסּוֹפְרִים הַחֹפְצִים לְהַתְהַלֵּךְ בְּשִׁמְלוֹת  
 וְרוּצִים בְּבִרְכוֹת הַשְּׁלוֹם בְּשׂוֹקִים <sup>38</sup> וּבִמְשׁוֹשִׁים הָרִאשׁוֹנִים  
 בְּבָתֵּי הַכְּנֶסֶת וּבִמְקוֹמוֹת הָרִאשׁוֹנִים בְּמִשְׁתָּאוֹת <sup>39</sup> וַיְהִי־בִלְעִים  
 אֶת בָּתֵּי הָאֱלֻמְנוֹת וּלְמִרְאֵה עֵינַיִם מְאֹרִיכִים בַּתְּפִלָּה. הִמָּה  
 יַעֲנֶשׁוּ בְּכָל חֹמֶר הַדִּין."

<sup>40</sup> וַיֵּשֶׁב מִמּוֹל אֲרוֹן הָאוֹצָר וַיֵּרָא אֶת הָאֲנָשִׁים שָׂמִים מִטְּבְּעוֹת  
 בְּאֲרוֹן, וַעֲשִׂירִים רַבִּים שָׂמוֹ הִרְבֵּה. <sup>41</sup> וַתָּבוֹא אֱלֻמְנָה עֲנִיָּה  
 וַתִּשֶׂם שְׁתֵּי פְרוּטוֹת (וְהֵן רַבַּע אֶסֶר). <sup>42</sup> וַיִּקְרָא אֶל תַּלְמִידָיו  
 וַיֹּאמֶר אֲלֵיהֶם, "אֲמֵן! אֲנִי אוֹמֵר לָכֶם, הָאֱלֻמְנָה הָעֲנִיָּה הַזֹּאת  
 שָׂמָה יוֹתֵר מִכָּל אֵלֶּה אֲשֶׁר נָתַנוּ לְאֲרוֹן הָאוֹצָר, <sup>43</sup> כִּי כָּל־שָׂמוֹ מִן  
 הָעוֹדֵף לָהֶם וְהִיא מִמַּחְסוֹרָה שָׂמָה אֶת כָּל אֲשֶׁר יֵשׁ לָהּ, אֶת  
 כָּל מַחֲיָתָה."

וַיְהִי בְּצֵאתוֹ מִבֵּית הַמִּקְדָּשׁ וַיֹּאמֶר אֵלָיו אֶחָד מִתַּלְמִידָיו,  
 "רַבִּי, רֵאֵה אֵלּוֹ אֲבָנִים וְאֵלּוֹ בְּנֵי־אָדָם!" וַיֹּאמֶר אֵלָיו יֵשׁוּעַ,

יג

οικοδομάς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.  
<sup>3</sup>καὶ καθημένου αὐτοῦ εἰς τὸ Ὅρος τῶν Ἑλαιῶν κατέναντι τοῦ  
 ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-  
 νης καὶ Ἀνδρέας, <sup>4</sup>Εἰπὼν ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ  
 σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα; <sup>5</sup>Ὁ δὲ Ἰησοῦς  
 ἤρξατο λέγειν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup>πολλοὶ  
 ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς  
 πλανήσουσιν. <sup>7</sup>ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων,  
 μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. <sup>8</sup>ἐγερθήσεται γὰρ  
 ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. ἔσονται σεισμοὶ κατὰ  
 τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα. <sup>9</sup>Βλέπετε δὲ ὑμεῖς  
 ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς  
 δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν  
 ἐμοῦ εἰς μαρτύριον αὐτοῖς· <sup>10</sup>καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ  
 κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup>καὶ ὅταν ἄγωνσιν ὑμᾶς παραδιδόντες,  
 μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ  
 τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ  
 πνεῦμα τὸ ἅγιον. <sup>12</sup>καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον  
 καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ  
 θανατώσουσιν αὐτούς· <sup>13</sup>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ  
 τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.  
<sup>14</sup>Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα  
 ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
 γέτωσαν εἰς τὰ ὄρη, <sup>15</sup>ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ  
 εἰσελθᾶτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ, <sup>16</sup>καὶ ὁ εἰς τὸν ἀγρὸν  
 μὴ ἐπιστεψάτω τὰ εἰς ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. <sup>17</sup>οὐαὶ δὲ ταῖς  
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
<sup>18</sup>προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· <sup>19</sup>ἔσονται γὰρ αἱ  
 ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονεν τοιαύτη ἀπ'  
 ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ  
 γένηται. <sup>20</sup>καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν  
 ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολό-  
 βωσεν τὰς ἡμέρας. <sup>21</sup>καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός,



"הִתְרָאָה אֶת הַבְּנֵינִים הַגְּדֹלִים הָאֵלֶּה? לֹא תִשָּׂאֵר פֶּה אֶבֶן עַל אֶבֶן אֲשֶׁר לֹא הִשְׁלָכָה אֶרֶצָה." יִיְהִי בְּשִׁבְתּוֹ עַל הַר הַזֵּיתִים מִן בֵּית הַמִּקְדָּשׁ וַיִּשְׁאַלֻּהוּ כִּיפָא וַיַּעֲקֹב וַיִּוְחָנָן וְאַנְדִּירִי בְּהִיּוֹתָם לְבָדָם עִמּוֹ,<sup>14</sup> "אָמַר לָנוּ, מָתִי תִהְיֶה זֹאת וּמָה הָאוֹת לָבוֹא כָּל הַדְּבָרִים הָאֵלֶּה?" וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ, "הִשְׁמְרוּ פֶן יִתְעַה אֶתְכֶם אִישׁ. רַבִּים יָבוֹאוּ בְּשֵׁמִי וַיֹּאמְרוּ, אֲנִי הוּא, וַיִּתְעֻוּ רַבִּים. יוֹכִי תִשְׁמְעוּ מִלְחָמָה וּשְׂמוּעוֹת מִלְחָמָה אֶל תִּבְהִלּוֹ, אֵלֶּה בּוֹא יָבוֹאוּ, אֲבָל אֵין זֶה הַקֶּץ. כִּי גּוֹי עַל גּוֹי יָקוּם וּמִמְלָכָה עַל מִמְלָכָה וְהָיָה רֹעַשׁ פֶּה וְרֹעַב שֵׁם. רִאשִׁית הַחֻבְלִים אֵלֶּה.<sup>15</sup> וְאַתֶּם הִשְׁמְרוּ לָכֶם! יִמָּסְרוּ אֶתְכֶם בְּיַד סִנְהֶדְרִיּוֹת וַיְכּוּ אֶתְכֶם בְּבִתֵּי הַכְּנָסֶת וַיַּעֲמִידוּ אֶתְכֶם לִפְנֵי שָׁרִים וּמַלְכִּים לְמַעַנִּי, לַעֲדוֹת לָהֶם,<sup>16</sup> (וְלִכָּל הַגּוֹיִם תִּתְּבַשֵּׁר הַבְּשׂוּרָה רִאשׁוֹנָה).<sup>17</sup> יוֹכִי יָבִיאוּ אֶתְכֶם וַיִּמָּסְרוּ אֶתְכֶם אֶל תִּדְאָגוֹ מֶה תֹּאמְרוּ, אֲלֹא אֲשֶׁר יִנָּתֵן לָכֶם בְּעֵת הַהִיא אֵת זֹאת תֹּאמְרוּ, כִּי לֹא אַתֶּם הַמַּדְבָּרִים אֲלֹא רוּחַ הַקֹּדֶשׁ.<sup>18</sup> וְאַחַח אֵת אַחֲיוֹ יִמָּסֵר לְמוֹת, וְאַב אֵת בְּנוֹ, וְקָמוּ בָנִים בְּאַבוֹתָם וְהִמִּיתוּ אוֹתָם,<sup>19</sup> וְהָיִיתָם שְׁנוּאִים לְכָל לְמַעַן שְׁמִי, אֲךָ «הַמַּחֲכָה לִקֵּץ» יוֹשֵׁעַ.

<sup>14</sup> "יוֹכִי תִרְאוּ אֵת הַ«שְׁקוּץ-מִשְׁמֵם» עוֹמֵד בְּמָקוֹם-לֹא-לוֹ (הַקְּוֹרָא יָבִין) אֲזַי נִוְסוּ אֵלֶּה אֲשֶׁר בִּיהוּדָה אֶל הַהָרִים<sup>15</sup> וַיִּשְׁאֲרוּ עַל הַגֵּג אֶל יֵרֵד וְאֶל יָבוֹא לְקַחַת דָּבָר מִבֵּיתוֹ<sup>16</sup> וַיִּשְׁאֲרוּ בַשָּׂדֶה אֶל יָשׁוּב לְקַחַת אֵת מַעֲלִלוֹ.<sup>17</sup> יֹאדִי לְהָרוֹת וּלְמִינִיקוֹת בִּימִים הָהֵם! הִתְפַּלְלוּ לְכָל תִּהְיֶה זֹאת בַּחֲרָף<sup>18</sup> כִּי הַיָּמִים הָהֵם «עֵת צָרָה אֲשֶׁר לֹא נִהְיָתָה» כְּמוֹהָ מִרְאשִׁית הַבְּרִיאָה אֲשֶׁר בָּרָא אֱלֹהִים וְעַד עַתָּה, אֵף לֹא תִהְיֶה,<sup>20</sup> וְלֹא קָצָר יִהְיֶה אֵת הַיָּמִים לֹא נוֹשֵׁעַ כָּל בָּשָׂר, אֲלֹא לְמַעַן הַבְּחִירִים אֲשֶׁר בָּחַר בָּם קָצָר אֵת הַיָּמִים.<sup>21</sup> וְאַזּוֹ אִם יֹאמֶר לָכֶם אִישׁ, הִנֵּה פֶה הַמְּשִׁיחַ!

19. דניאל יב 1.

14. דניאל יב 11.

13. דניאל יב 13, 12.

ἴδε ἐκεῖ, μὴ πιστεύετε· <sup>22</sup>ἐγερθήσονται δὲ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτοὺς. <sup>23</sup>Ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα. <sup>24</sup>Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, <sup>25</sup>καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>26</sup>καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup>καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. <sup>28</sup>Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· <sup>29</sup>οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup>Ἀμήν. λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. <sup>31</sup>ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ παρελεύσονται. <sup>32</sup>περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. <sup>33</sup>Βλέπετε, ἀγρυπνεῖτε· οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup>ὥς ἄνθρωπος ἀπόδημος ἀφείλ τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. <sup>35</sup>γρηγορεῖτε οὖν· οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὥσπερ ἡ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ· <sup>36</sup>μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας. <sup>37</sup>ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

**XIV** <sup>1</sup>Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. <sup>2</sup>ἔλεγον γὰρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

<sup>3</sup>Καὶ ὄντος αὐτοῦ ἐν βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἤλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου



הִנֵּה שָׁם! אֵל תֹּאמִינוּ, <sup>22</sup>כִּי יָקוּמוּ מִשִּׁיחֵי שָׁקֶר וַיִּבְיֵאֵי שָׁקֶר וַיִּתְּנוּ אוֹתוֹת וּמוֹפְתִים לְהַתְעוֹת אֶת הַבְּחִירִים אִם יוּכְלוּ. <sup>23</sup>וְאַתֶּם הִשְׁמַרוּ לָכֶם! הִנֵּה אָמַרְתִּי לָכֶם הַכֹּל מֵרָאשׁ.

<sup>24</sup>”אֲךָ בְּיָמִים הָהֵם אַחֲרֵי הַצָּרָה הַהִיא »יִחְשֹׁף הַשֹּׁמֵשׁ וְהַיָּרֵחַ לֹא יִגִּיה אֹרֹךְ וַיִּנָּפְלוּ כּוֹכְבֵי הַשָּׁמַיִם וְהַתְּמוּטָטוּ צְבֵא הַשָּׁמַיִם, « <sup>25</sup>וַיֵּאָזוּ יִרְאוּ אֶת »בֶּן הָאָדָם בָּא בַעֲנָנִים« בְּגִבּוֹרָה רַבָּה וּבְכָבוֹד <sup>26</sup>וַיֵּאָזוּ יִשְׁלַח אֶת הַמַּלְאָכִים וַיִּקְבֹּץ אֶת בְּחִירָיו מֵאַרְבַּע הָרוּחוֹת, מִקְצֵה הָאָרֶץ עַד קְצֵה הַשָּׁמַיִם.

<sup>28</sup>”מִן הַתֹּאנָה לְמִדּוּ מָשָׁל: כֹּאֲשֶׁר עֲנָפָה כָּבֵד רַךְ וּמִצְמִיחַ עָלִים יִדְעֶתֶם כִּי קָרוֹב הַקֵּץ. <sup>29</sup>כֵּן גַּם אַתֶּם, כִּי תִרְאוּ אֶת הַדְּבָרִים הָאֵלֶּה דַּעוּ כִּי קָרוֹב הוּא וְעוֹמֵד בַּפֶּתַח. <sup>30</sup>אָמֵן. אֲנִי אוֹמֵר לָכֶם, לֹא יַעֲבֹר הַדּוֹר הַזֶּה עַד אֲשֶׁר יַעֲשׂוּ כָל אֵלֶּה. <sup>31</sup>וְהַשָּׁמַיִם וְהָאָרֶץ יַעֲבְרוּ וְדָבָרִי לֹא יַעֲבֹר. <sup>32</sup>”(אֲבָל עַל הַיּוֹם הַהוּא וְעַל הָעֵת הַהִיא אֵין אִישׁ יוֹדֵעַ, אֲךָ לֹא מִלֶּאֱךָ בַּשָּׁמַיִם, וְלֹא הַבֶּן, כִּי אִם הָאֵב לְבַדּוֹ).

<sup>33</sup>”הִשְׁמַרוּ, עוֹרוּ! כִּי לֹא יִדְעֶתֶם מָתִי הָעֵת. <sup>34</sup>כֹּאֲשֶׁר אֲשֶׁר הֵלַךְ אֶל אֶרֶץ רְחוֹקָה, אֲשֶׁר עָזַב אֶת בֵּיתוֹ וְנָתַן לְעַבְדּוֹ רְשׁוֹת, לְכָל אֶחָד עַל פִּי עֲבוֹדָתוֹ, וְלִשְׁוֹעַר צִוָּה לַעֲמֹד עַל הַמִּשְׁמֶר, <sup>35</sup>יַעֲמִדוּ אִפּוֹא עַל הַמִּשְׁמֶר כִּי לֹא יִדְעֶתֶם מָתִי יָבוֹא בַעַל הַבַּיִת, אִם בָּעֶרֶב אוֹ בַּחֲצוֹת הַלַּיִל, אִם בַּעַת קְרִיאַת הַגָּבֵר אוֹ בַּבֶּקֶר, <sup>36</sup>יִפֹּן יָבוֹא לִפְתָּע וּמָצָא אֶתְכֶם יֹשְׁנִים. <sup>37</sup>”אֵת אֲשֶׁר אֲנִי אוֹמֵר לָכֶם אוֹמֵר אֲנִי לְכָל, עֲמִדוּ עַל הַמִּשְׁמֶר!”

וְאַחֲרֵי יוֹמִים בָּא חַג הַפֶּסַח וְהַמִּצּוֹת, וַיִּבְקְשׁוּ הַכֹּהֲנִים הַגְּדוֹלִים וְהַסּוֹפְרִים לְתַפֵּשׂ אוֹתוֹ בְּעֶרְמָה וּלְהַרְגוֹ, <sup>2</sup>כִּי אָמְרוּ, ”לֹא בַּחֲג, פֶּן תִּהְיֶה מְהוּמָה בָּעָם.”

וַיִּהְיֶה בַּבַּיִת חֲנִיָּה וַיִּסָּב אֶל הַשְּׁלַחַן בַּבַּיִת שִׁמְעוֹן הַמַּצְרֶע,

יד

26. דניאל ו' 13.

25, 24. ישעיה י"ג 10; ל"ד 4.

νάρδου πιστικῆς πολυτελοῦς συντρίψασα τὴν ἀλάβαστρον κατέ-  
 χεεν αὐτοῦ τῆς κεφαλῆς. 4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς  
 ἑαυτοῦς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἡδύνατο  
 γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ  
 δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν,  
 Ὑπομείνετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἡργάσατο  
 ἐν ἐμοί. 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν  
 θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 ὁ  
 ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασ-  
 μόν. 9 ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς  
 ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνη-  
 μόσυνον αὐτῆς.

10 Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς  
 τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 11 οἱ δὲ ἀκούσαντες  
 ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐξήτει  
 πῶς αὐτὸν εὐκαίρως παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθουον,  
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοι-  
 μάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν  
 αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ  
 ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,  
 14 καὶ ὅπου ἐὰν εἰσέλθῃ εἰπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος  
 λέγει, ποῦ ἔστιν τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν  
 μαθητῶν μου φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα  
 ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον  
 οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὑρον καθὼς εἶπεν  
 αὐτοῖς, καὶ ἡτοιμάσαν τὸ πάσχα. 17 Καὶ ὁψίας γενομένης ἔρχεται  
 μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ  
 Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με,  
 ὁ ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ  
 εἰς κατὰ εἰς, Μήτι ἐγώ; 20 ὁ δὲ εἶπεν αὐτοῖς, Εἰς τῶν δώδεκα, ὁ



וּתְבוֹא אִשָּׁה וּבִידָה צְלוּחִית מְלֵאָה תִּמְרוּק גֶּרֶד טְהוֹר וַיִּקְרַח  
מְאֹד, וַתִּשְׁכַּח אֶת הַצְלוּחִית וַתִּצָּק הַגֶּרֶד עַל רֹאשׁוֹ. וַיֵּאָחֲזִים  
מִן הַמִּסְבִּים כְּעֶסוֹ וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ, "לָמָּה בּוֹזְבוֹ הַמֶּר  
הַזֶּה? הֲנֵה יָכְלוּ לְמַכֵּר אֶת הַתִּמְרוּק הַזֶּה בְּשֵׁלֶשׁ מֵאוֹת דִּינָר  
וּמַעֲלָה וְלָתֵת לְעֲנִיִּים!" וַיִּגְעְרוּ בָּהּ. וַיֹּאמֶר יִשׁוּעַ, "הִנֵּיחֻ לָּהּ,  
מִדּוּעַ תִּצְיָקוּ לָהּ? מַעֲשֵׂה טוֹב עָשִׂתָּהּ בִּי, יְכִי הָעֲנִיִּים תִּמְד  
אֶתְכֶם וּכְאֲשֶׁר תִּרְצוּ תוּכְלוּ לְהִיטִיב עִמָּם, אֲךְ אֲנִי אֵינִי  
תִּמְד אֶתְכֶם. אֵת אֲשֶׁר הָיָה לָאֵל יְדָה עָשִׂתָּה: הַקְדִּימָה  
לְמֶרֶח אֶת גּוֹפִי לְקַבֹּרָה. אָמֵן! אֲנִי אוֹמֵר לָכֶם, בְּכָל מְקוֹם  
בְּעוֹלָם אֲשֶׁר שָׁם תִּתְבַּשֵּׁר הַבְּשׂוּרָה אֶת אֲשֶׁר עָשִׂתָּה יִסְפֹּר  
לְזִכְרָהּ."

<sup>10</sup> וַיִּיהוּדָה אִישׁ קָרִיּוֹת, אֶחָד מִשְׁנֵים-הָעָשָׂר, הֵלֶךְ אֶל  
הַכֹּהֲנִים הַגְּדוֹלִים לְמִסֵּר אוֹתוֹ בְּיָדָם. וַיִּשְׁמְעוּ וַיִּשְׁמְחוּ,  
וַיִּבְטִיחוּ לָתֵת לוֹ כֶּסֶף, וַיִּבְקֹשׁ שְׂעֵת כָּשֶׁר לְמִסֵּר אוֹתוֹ.

<sup>12</sup> וַיִּהְיֶה בְּרֹאשׁוֹן לְחַג הַמִּצּוֹת לְמוֹעֵד זִבְחַ הַפֶּסַח וַיֹּאמְרוּ אֵלָיו  
תְּלַמִּידָיו, "לָאֵן גִּלְדֵּךְ וְנָכִין לָךְ. לֵאכֹל אֶת הַפֶּסַח?" <sup>13</sup> וַיִּשְׁלַח  
שְׁנַיִם מִתְּלַמִּידָיו וַיֹּאמֶר אֲלֵיהֶם, "לָכוּ הָעִירָה וְשֵׁם יִפְגַּשׁ עִמָּכֶם  
אִישׁ נוֹשֵׂא כֶד מַיִם. לָכוּ אַחֲרָיו וַיִּנָּכֵי יָבוֹא אֶל בֵּית אִמְרוּ  
לְבַעַל הַבַּיִת, הָרַבִּי אוֹמֵר, אֵיךְ חֲדָרִי אֲשֶׁר בּוֹ אֵכֹל אֶת הַפֶּסַח  
עִם תְּלַמִּידִי? <sup>15</sup> וַיְהִי וַיֵּרָאֵה לָכֶם עַלִּיָּה גְדוֹלָה מְצָעָה וּמוֹכֵנָה  
וְשֵׁם תִּכְיֶנוּ לָנוּ." <sup>16</sup> וַיִּצְאוּ תְּלַמִּידָיו וַיָּבוֹאוּ הָעִירָה וַיִּמָּצְאוּ כָכֵל  
אֲשֶׁר דִּבֶּר אֲלֵיהֶם, וַיִּכְיֶנוּ אֶת הַפֶּסַח.

<sup>17</sup> וַיַּעֲרֹב הַיּוֹם וַיָּבוֹא עִם שְׁנַיִם-הָעָשָׂר <sup>18</sup> וַיִּסְבּוּ לֵאכֹל,  
וּבְאֵכֹלָם אָמַר יִשׁוּעַ, "אָמֵן אֲמַר לָכֶם, אֶחָד מֵכֶם יִמְסֹר אוֹתִי  
וְהוּא הַ"אֹכֵל עָמִי." <sup>19</sup> וַיַּחֲלֹ מִתְעַצְבִּים וְאוֹמְרִים לוֹ אֶחָד  
אֶחָד, "הֲאֲנִי הוּא?" <sup>20</sup> וַיֹּאמֶר אֲלֵיהֶם, "אֶחָד מִשְׁנַיִם-הָעָשָׂר

ἐμβαπτόμενος μετ' ἑμοῦ εἰς τὸ ἐν τρύβλιον. <sup>21</sup>ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος. <sup>22</sup>καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε· τοῦτο ἐστὶν τὸ σῶμά μου. <sup>23</sup>καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. <sup>24</sup>καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. <sup>25</sup>ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῶς ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>26</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὅρος τῶν Ἑλαιῶν. <sup>27</sup>καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. <sup>28</sup>ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup>ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup>καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. <sup>31</sup>ὁ δὲ ἐκπερισσὼν ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὥσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup>Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. <sup>33</sup>καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, <sup>34</sup>καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. <sup>35</sup>καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, <sup>36</sup>καὶ ἔλεγεν, Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἑμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. <sup>37</sup>καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup>γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup>καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. <sup>40</sup>καὶ πάλιν ἔλθων εἶδεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυ-



הוא, הטובל בקערה האחת. <sup>21</sup>כי בן האדם הולך כפתוב עליו אבל אוי לאדם שהוא אשר ימסר את בן האדם. טוב היה לאיש שהוא לולא נולד. <sup>22</sup>ויהי באכלם ויקח לחם ויברך ויפרס ויתן להם, ויאמר, "קחו, זה גופי." <sup>23</sup>ויקח כוס ויברך ויתן להם, וישתו ממנו כולם. <sup>24</sup>ויאמר אליהם, "זה דמי, דם הברית הנשפך בעד רבים. <sup>25</sup>אמן אמר לכם, לא אשתה עוד מפרי הגפן עד היום שהוא אשר אשתה אותו מחדש במלכות האלהים."

<sup>26</sup>וישירו, ויצאו אל הר הזיתים. <sup>27</sup>ויאמר אליהם ישוע, "כלכם תכשלו, כי כתוב, אפה «את הרעה ותפוצין, הצאן», <sup>28</sup>אף אחרי אשר אקום מן המיתים אלך לפניכם אל הגליל." <sup>29</sup>ויאמר אליו כפיא, "אף אם יכשלו כולם, אני לא אכשל!" <sup>30</sup>ויאמר אליו ישוע, "אמן אמר לך, אתה היום בעצם הלילה הזה בטרים יקרא גבר פעמים תתכחש לי שלש פעמים." <sup>31</sup>ויוסף ויאמר, "אף אם עלי למות אתך לא אתכחש לך!" וכן אמרו כולם.

<sup>32</sup>ויבואו אל חלקת שדה אשר שמה גת-שמיני, ויאמר אל תלמידיו, "שבו פה עד אשר אתפלל." <sup>33</sup>ויקח עמו את כפיא ואת יעקב ואת יוחנן ויחל משתומם ומתעצב אל לבו <sup>34</sup>ויאמר אליהם, "תשתוחח גפשי" עד מות. שבו פה ועמדו על המשמר. <sup>35</sup>ויעבר מעט משם ויפל על הארץ ויתפלל כי תעבר מעליו השעה אם יתכן הדבר, <sup>36</sup>ויאמר, "אבא (האב), כל יכול אתה. הסר נא את הכוס הזאת מעלי, אף לא כרצוני אלא כרצונך." <sup>37</sup>ויבוא וימצא אותם ישנים, ויאמר אל כפיא, "שמעון, הישן אתה? האם לא יכלת לעמד על המשמר שעה אחת? <sup>38</sup>נעמדו על המשמר והתפללו פן תבואו לידי נסיון. הן

νόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. <sup>41</sup>καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει ἡλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup>ἐγείρεσθε, ἄγωμεν ἰδοὺ ὁ παραδιδούς με ἥγγικεν.

<sup>43</sup>Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. <sup>44</sup>δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. <sup>45</sup>καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν. <sup>46</sup>οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. <sup>47</sup>εἰς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. <sup>48</sup>καὶ ἀποκριθεὶς ὁ Ἰησοὺς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; <sup>49</sup>καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup>καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. <sup>51</sup>καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· <sup>52</sup>ὁ δὲ καταλιπὼν τὴν σινδὸνα γυμνὸς ἔφυγεν.

<sup>53</sup>Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup>καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. <sup>55</sup>οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν καὶ οὐχ ἠύρισκον· <sup>56</sup>πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup>καὶ τινες ἀναστάντες ἔψευδομαρτύρουν κατ' αὐτοῦ λέγοντες <sup>58</sup>ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup>καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup>καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; <sup>61</sup>ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν



הָרוּחַ חִפְצָה אֶף הַבָּשָׂר רָפָה. "וַיֵּלֶךְ שְׁנִית וַיִּתְּפֹלל כַּדְּבָרִים הָאֵלֶּה. <sup>40</sup>וַיָּשָׁב וַיִּמָּצָא אוֹתָם יֹשְׁנִים כִּי כָבְדוּ עֵינֵיהֶם וְלֹא יָדְעוּ מֶה יַעֲנוּ לוֹ. <sup>41</sup>וַיָּבֹא בַּשְּׁלִישִׁית וַיֹּאמֶר אֲלֵיהֶם, "הַעֲוֹדְכֶם יֹשְׁנִים וְנֹחִים? רַב לָכֶם! הִגִּיעָה הָעֵת, הִנֵּה בֵּן הָאָדָם נִמְסָר בְּיַדִּי הַחֲטָאִים. <sup>42</sup>קוֹמוּ גַּלְיָה. הִנֵּה הַמוֹסֵר אוֹתִי קָרֵב!"

<sup>43</sup>וַעֲוֹנָו מִדְּבַר וַיָּבֹא יְהוּדָה, אֶחָד מִשְׁנֵים־הָעָשָׂר, וַעֲמוּ הַמּוֹן עִם בַּחֲרָבוֹת וּבִבְאֻלוֹת מֵאֵת הַכְּהֻנִּים הַגְּדוֹלִים וְהַסּוֹפְרִים וְהַזִּקְנִים. <sup>44</sup>וַהֲמוֹסֵר אוֹתוֹ נָתַן לָהֶם אוֹת וַיֹּאמֶר, "אֵת אֲשֶׁר אֲנִשֵּׁק הוּא הָאִישׁ. תִּפְשׂוּ אוֹתוֹ וְהוֹלִיכוּהוּ בַּמִּשְׁמֶר חֹזֵק." <sup>45</sup>וַיָּבֹא וַיִּגַּשׁ אֵלָיו וַיֹּאמֶר, "רַבִּי!" וַיִּשְׁקֶהוּ. <sup>46</sup>וַיִּשְׁמְעוּ עָלָיו אֵת יְדֵיהֶם וַיַּחֲזִיקוּ בּוֹ. <sup>47</sup>וַיֹּאחֲד הָעוֹמְדִים שָׁם שֶׁלֶף אֵת חֲרָבּוֹ וַיִּדָּ אֵת עֶבֶד הַכֹּהֵן הַגָּדוֹל וַיִּקְצֹץ אֵת אָזְנוֹ. <sup>48</sup>וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם, "כַּעַל פּוֹשַׁע יִצְאָתֶם לְתַפְשָׁנִי בַּחֲרָבוֹת וּבִבְאֻלוֹת? <sup>49</sup>יּוֹם יוֹם הֵייתִי עִמָּכֶם בְּלִמְדֵי בֵּית הַמִּקְדָּשׁ וְלֹא עֲצַרְתֶּם אוֹתִי. אֶף יִתְקַיְּמוּ נָא הַכְּתוּבִים!" <sup>50</sup>וַיַּעֲזֹבוּהוּ כָּלֶם וַיִּבְרָחוּ. <sup>51</sup>וַיֹּאִשׁ צָעִיר הֵלֶךְ אַחֲרָיו עֲטוּף סֶדִין לְעֶרְוָתוֹ, וַיִּתְּפָשׂוּ אוֹתוֹ <sup>52</sup>וַיִּשְׁאָר אֵת הַסֶּדִין בְּיַדֵּיהֶם וַיִּבְרַח עֲרֹם.

<sup>53</sup>וַיּוֹלִיכוּ אֵת יֵשׁוּעַ אֶל הַכֹּהֵן הַגָּדוֹל וַיֹּאסְפוּ כָּל הַכְּהֻנִּים הַגְּדוֹלִים וְהַזִּקְנִים וְהַסּוֹפְרִים. <sup>54</sup>וַיְכִיפָא הֵלֶךְ אַחֲרָיו מִרְחוֹק, עַד לְתוֹךְ חֲצַר הַכֹּהֵן הַגָּדוֹל, וְהוּא יוֹשֵׁב עִם הַמִּשְׁרָתִים וּמִתְחַמֵּם לִיד הָאֵשׁ. <sup>55</sup>וְהַכְּהֻנִּים הַגְּדוֹלִים וְכָל הַסִּנְהֶדְרִין בִּקְשׂוּ עֲדוֹת עַל יֵשׁוּעַ לְהַמִּיתוֹ וְלֹא מָצְאוּ. <sup>56</sup>וַיִּרְבּוּ עָנָו בּוֹ עֲדוֹת שֶׁקֶר וְהַעֲדוֹת לֹא הָיוּ תּוֹאֲמוֹת. <sup>57</sup>וַיִּקְוּמוּ אַחֲדִים וַיַּעֲנוּ בּוֹ עֲדוֹת שֶׁקֶר לֵאמֹר, "שְׁמַעְנוּ אוֹתוֹ אוֹמֵר, אֲנִי אֶהְרֹס אֵת הַהֵיכָל הַזֶּה אֲשֶׁר עָשׂוּ יְדֵי אָדָם וּבְשִׁלְשָׁה יָמִים אֲבָנָה אַחֵר אֲשֶׁר לֹא עָשׂוּהוּ יְדֵי אָדָם." <sup>58</sup>וַיִּגַּם בְּזֹאת לֹא הָיוּ דְּבָרֵי עֲדוֹתָם תּוֹאֲמִים. <sup>59</sup>וַיִּקָּם הַכֹּהֵן הַגָּדוֹל בְּתוֹכָם וַיִּשְׁאַל אֵת יֵשׁוּעַ, "הֲאִינָךְ מֵשִׁיב מָאוֹמָה? מֶה זֹאת

καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; <sup>62</sup>ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup>ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; <sup>64</sup>ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. <sup>65</sup>καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔλαβον.

<sup>66</sup>Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, <sup>67</sup>καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. <sup>68</sup>ὁ δὲ ἡρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξηλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἀλέκτωρ ἐφώνησεν. <sup>69</sup>καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. <sup>70</sup>ὁ δὲ πάλιν ἡρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. <sup>71</sup>ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. <sup>72</sup>καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δὶς φωνῆσαι τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

## XV

<sup>1</sup>Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. <sup>2</sup>Καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις. <sup>3</sup>καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup>ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. <sup>5</sup>ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον.

<sup>6</sup>Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. <sup>7</sup>ἣν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος,



יְעִידוּ בָךְ? <sup>61</sup>וַיֵּדֹם וְלֹא עָנָם דָּבָר. וַיִּשְׁאַלְהוּ הַכֹּהֵן הַגָּדוֹל שְׁנִית  
וַיֹּאמֶר אֵלָיו, "הֲאֵתָה הוּא הַמְּשִׁיחַ בֶּן הַמְּבֹרָךְ?" <sup>62</sup>וַיֹּאמֶר יֵשׁוּעַ,  
"אֲנִי הוּא, וְאַתֶּם תֵּרְאוּ אֶת בֶּן הָאָדָם יוֹשֵׁב לִימִין הַגְּבוּרָה וּבֹא  
עִם עַנְיֵי הַשָּׁמַיִם." <sup>63</sup>וַיִּהְיֶה הַגָּדוֹל קָרַע אֶת בְּגָדָיו וַיֹּאמֶר,  
"לָמָּה לָנוּ עוֹד עֲדִים? <sup>64</sup>הֲלֹא שְׁמַעְתֶּם אֶת הַגְּדוּף! מַה נִּרְאָה  
לָכֶם?" וַיִּרְשִׁיעוּהוּ הַכֹּל וַיֹּאמְרוּ כִּי תֵיב מִיתָה הוּא. <sup>65</sup>וַאֲחֵדִים  
הִחֲלוּ יוֹרְקִים בּוֹ וַיִּכְסּוּ אֶת פָּנָיו וַיִּכּוּהוּ וַיֹּאמְרוּ, "הִנָּבֵא!"  
וְהַמְּשִׁרְתִּים קִדְמוּהוּ בַּמַּכּוֹת לְחִי.

<sup>66</sup>וַיְכִיפָא עוֹדָנוּ בַּחֲצָר לְמִטָּה וּבִשְׁבָתוֹ בָּאָה אַחַת מִשְׁפָּחוֹת  
הַכֹּהֵן הַגָּדוֹל <sup>67</sup>וַתִּרְאֶה אֶת כִּיפָא מִתַּחַמָּם, וַתִּבֶּט בּוֹ וַתֹּאמֶר, "גַּם  
אַתָּה הֵייתָ עִם יֵשׁוּעַ הַנִּצְרִי!" <sup>68</sup>וַיִּתְכַּחַשׁ לֵאמֹר, "אֲנִי יוֹדֵעַ  
וְאֲנִי מֵבִין מַה אַתָּה אוֹמֶרֶת!" וַיֵּצֵא אֶל שַׁעַר הַחֲצָר, וְהִנֵּה קָרָא  
גִּבֹּר. <sup>69</sup>וְהַשְׁפָּחָה רָאָתָה אוֹתוֹ וַתֹּאמֶר שְׁנִית אֶל הָעוֹמְדִים שָׁם,  
"הוּא אֶחָד מֵהֶם!" <sup>70</sup>וַיִּתְכַּחַשׁ שְׁנִית. וּמַעַט אַחֲרֵי־כֵן גַּם  
הָעוֹמְדִים שָׁם אָמְרוּ לְכִיפָא, "בָּאֵמֶת אַתָּה אֶחָד מֵהֶם כִּי מִן  
הַגָּלִיל אַתָּה." וַיַּיְחַל לְקַלֵּל וּלְהַשְׁבִּיעַ, "לֹא יִדְעָתִי אֶת הָאִישׁ  
הַזֶּה אֲשֶׁר אַתֶּם מְדַבְּרִים עָלָיו." <sup>71</sup>וְהִנֵּה קָרָא הַגִּבֹּר שְׁנִית,  
וַיִּזְכֹּר כִּיפָא אֶת הַדָּבָר אֲשֶׁר אָמַר לוֹ יֵשׁוּעַ, "בְּטָרִם יִקְרָא גִבֹּר  
פְּעָמִים תִּתְכַּחַשׁ לִי שְׁלֹשׁ פְּעָמִים" וַיִּפֹּל עַל פָּנָיו וַיַּחֲלֵל לְבָבוֹת.  
וַיִּבָּקֶר הָיָה כְּאֲשֶׁר נִוְעָצוּ הַכֹּהֲנִים הַגָּדוֹלִים עִם הַזִּקְנִים  
וְהַסּוֹפְרִים וְכָל הַסֵּנֶה־דְרִין. וַיִּקְשְׁרוּ אֶת יָדֵי יֵשׁוּעַ וַיּוֹלִיכוּהוּ  
וַיִּמְסְרוּהוּ לְיַדֵּי פִילָטוֹס. <sup>72</sup>וַיִּשְׁאַלְהוּ פִילָטוֹס, "הֲאֵתָה הוּא מֶלֶךְ  
הַיְּהוּדִים?" וַיַּעַן וַיֹּאמֶר אֵלָיו, "זֹאת אַתָּה אוֹמֵר!" <sup>73</sup>וַיִּרְבוּ  
הַכֹּהֲנִים הַגָּדוֹלִים לְקָרֵא עָלָיו שְׂטָנָה. <sup>74</sup>וַיִּשְׁאַלְהוּ פִילָטוֹס שְׁנִית,  
"הַאֵינָךְ עֹנֶה מְאוּמָּה? רֹאה מַה רַבָּה שְׂטָנְתָּם!" <sup>75</sup>וַיֵּשׁוּעַ לֹא עֲנָה  
דָּבָר וַיִּתְּמָה פִילָטוֹס מְאֹד.

טו

<sup>76</sup>וּמִדֵּי חַג הָיָה מִשְׁחָרֵר לָהֶם אָסִיר אֶחָד עַל פִּי בִקְשָׁתָם,

οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup>καὶ ἀναβάς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. <sup>9</sup>ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>10</sup>ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup>οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup>ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; <sup>13</sup>οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. <sup>14</sup>ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν. <sup>15</sup>ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

<sup>16</sup>Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν Πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. <sup>17</sup>καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον· <sup>18</sup>καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων· <sup>19</sup>καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup>καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια.

Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν. <sup>21</sup>καὶ ἀγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup>καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευσόμενος κρανίου τόπος. <sup>23</sup>καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. <sup>24</sup>καὶ σταυροῦσιν αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. <sup>25</sup>ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup>καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. <sup>27</sup>καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. <sup>29</sup>καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν



וַיִּבִּין הַמֹּרְדִים אֲשֶׁר עָשׂוּ מַעֲשֵׂי רָצַח בְּעֵת הַמָּרְד הִזָּה אֲסִיר, וּבֶר-אָבָא שְׁמוֹ. <sup>11</sup>יֵינֶעַל הָהֶמוֹן וַיַּחַל לְבַקֵּשׁ כִּי יַעֲשֶׂה לָהֶם לְפִי מִנְהֶגוֹ, יֵינֶעַן לָהֶם פִּילָטוֹס, "הִתְרַצוּ כִּי אֲשַׁחֲרֶר לָכֶם אֶת מֶלֶךְ הַיְּהוּדִים?" <sup>10</sup>כִּי יָדַע כִּי מִקְנָאָה מְסֻרִּי הַכֹּהֲנִים הַגְּדוֹלִים. <sup>11</sup>יֵאָדָּה הַכֹּהֲנִים הוֹסִיפוּ לְהָסִית אֶת הָהֶמוֹן כִּי יִשְׁלַח לָהֶם אֶת בֶּר-אָבָא. <sup>12</sup>וַיֵּנֶעַן פִּילָטוֹס שְׁנִית וַיֹּאמֶר אֲלֵיהֶם, "מָה אֶפּוֹא אַעֲשֶׂה בָאִישׁ הַזֶּה אֲשֶׁר אַתֶּם קוֹרְאִים לוֹ מֶלֶךְ הַיְּהוּדִים?" <sup>13</sup>וַיִּצְעֲקוּ, "צֹלֵב אוֹתוֹ!" <sup>14</sup>וַיֹּאמֶר אֲלֵיהֶם פִּילָטוֹס, "וּמָה רָעָה עָשִׂיהָ?" וַיִּשׁוּבוּ וַיִּצְעֲקוּ, "צֹלֵב אוֹתוֹ!" <sup>15</sup>וּפִילָטוֹס בִּרְצוֹנוֹ לַעֲשׂוֹת טוֹבָה לְהֶמוֹן שִׁחָרַר לָהֶם אֶת בֶּר-אָבָא וְאֶת יֵשׁוּעַ הַלֵּקָה וַיִּמָּסֶר אוֹתוֹ לְצִלִּיכָה.

<sup>16</sup>וַיֹּאנְשֵׁי הַצָּבָא הוֹלִיכוּהוּ לְתוֹךְ הַחֲצָר (הוּא בֵּית הַמִּשְׁפָּט) וַיִּקְרְאוּ לְכָל הַגָּדוּד, <sup>17</sup>וַיִּלְבִּישׁוּהוּ אֲרָגְמָן וַיְשִׂימוּ עָלָיו כֶּתֶר שָׂרוּג קוֹצִים <sup>18</sup>וַיַּחֲלֹלוּ לְבָרֶךְ אוֹתוֹ, "חַי מֶלֶךְ הַיְּהוּדִים!" <sup>19</sup>וַיִּכְוֶהוּ עַל רֹאשׁוֹ בָּקֵנָה וַיִּירָקוּ בוֹ וַיִּכְרְעוּ בִּרְךְ לְפָנָיו וַיִּשְׁתַּחֲווּ לוֹ. <sup>20</sup>וַיֹּאחֲרֵי אֲשֶׁר לָעָגוּ לוֹ הַפָּשִׁיטוּ מַעְלָיו אֶת מַעֲלֵל הָאֲרָגְמָן וַיִּלְבִּישׁוּהוּ בִּגְדָיו.

וַיּוֹצִיאֻהוּ לְצֹלֵב אוֹתוֹ <sup>21</sup>וַהֲנֶה אִישׁ עוֹבֵר בַּדֶּרֶךְ אֲשֶׁר שְׁמוֹ שְׁמַעְזוֹן הַקּוֹרִינִי, אָבִי אֶלְכְּסַנְדְּרוֹס וְרוֹפּוֹס, וְהוּא בָּא מִן הַשָּׂדֶה, וַיִּכְרִיחוּ אוֹתוֹ לָשֵׂאת אֶת צֹלֵבוֹ. <sup>22</sup>וַיִּבְיֵאוּהוּ לְמָקוֹם גִּלְגָּלְתָּא (וַתְּרַגְמוּ מָקוֹם גִּלְגָּלֶת). <sup>23</sup>וַיִּתְּנוּ לוֹ יֵין מְהוּל בִּמְר, וְלֹא לָקָחוּ. <sup>24</sup>וַיִּצְלְבוּ אוֹתוֹ «וְאֶת בִּגְדָיו חָלְקוּ וַיִּפִּילוּ עָלֵיהֶם גּוֹרֵל» לְדַעַת מָה יִקַּח כָּל אִישׁ. <sup>25</sup>וַתְּהִי הַשָּׁעָה הַשְּׁלִישִׁית כַּצֹּלֵבִים אוֹתוֹ, <sup>26</sup>וּבִכְתָּבַת אֲשַׁמְתוּ כְּתוּב, "מֶלֶךְ הַיְּהוּדִים." <sup>27</sup>וַיַּחֲד עִמּוֹ צֹלָבוֹ שְׁנֵי פּוֹשְׁעִים, אֶחָד לִימִינוֹ וְאֶחָד לְשְׁמָאלוֹ. <sup>28</sup>וַהֲעוֹבְרִים שָׁם גִּדְּפוּ אוֹתוֹ «וַיִּנִּיעוּ אֶת רֹאשָׁם» לֵאמֹר, "אֵי לַהּוֹרֵס אֶת

29. תהלים כ"ב 8.

24. תהלים כ"ב 19.

ἐν τρισὶν ἡμέραις, <sup>30</sup>σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. <sup>31</sup>ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ὑλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· <sup>32</sup>ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

<sup>33</sup>Καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. <sup>34</sup>καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλωὶ ἔλωὶ λαμὰ σαβαχθάνι; ὃ ἐστὶν μεθερμηνεύομενον, ὁ θεὸς μου ὁ θεὸς μου, εἰς τί ἐγκατέλιπές με; <sup>35</sup>καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδε Ἥλειαν φωνεῖ. <sup>36</sup>δραμὼν δέ τις γεμίσας σπόγγον ὄξους περιθείς καλὰ μω ἐπότιζεν αὐτὸν λέγων, Ὑφετε ἴδωμεν εἰ ἔρχεται Ἥλειας καθελεῖν αὐτόν. <sup>37</sup>ὁ δὲ Ἰησοῦς ἀφίς φωνὴν μεγάλην ἐξέπνευσεν. <sup>38</sup>καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. <sup>39</sup>ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν. <sup>40</sup>ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, <sup>41</sup>αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

<sup>42</sup>Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον, <sup>43</sup>ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup>ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· <sup>45</sup>καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ. <sup>46</sup>καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup>ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθεται.



ההיכל ובונה אותו בשלשה ימים! <sup>30</sup>הושע לעצמה וירד מן הצלב! <sup>31</sup>יכן לענו לו גם הכהנים הגדולים ויאמרו איש אל רעהו, "אחרים הושיע, עצמו לא יוכל להושיע! <sup>32</sup>עתה ירד נא המשיח מלך ישראל מן הצלב ונראה ונאמין!" וגם הנצלבים עמו חרפוהו.

<sup>33</sup>ותבוא השעה הששית והנה חשך על פני כל הארץ עד השעה התשיעית, <sup>34</sup>ובשעה התשיעית זעק יושע בקול גדול, "אלהי אלהי למה שבקתני?" (ותרגומו "אלהי אלהי למה עזבתני?") <sup>35</sup>וישמעו אחדים מן העומדים שם ויאמרו, "הנה אל אליהו הוא קורא." <sup>36</sup>ויירץ איש וימלא ספוג «חמץ» ושימהו על קנה וישקהו, ויאמר, "הניחו ונראה אם יבוא אליהו להוריד אותו!" <sup>37</sup>וישוע נתן קול גדול ותצא נפשו. <sup>38</sup>ופרכת ההיכל נקרעה לשנים, מלמעלה עד למטה. <sup>39</sup>וכראות שר המאה אשר עמד מלפניו כי יצאה נפשו ויאמר, "אכן היה האיש הזה בן אלהים!" <sup>40</sup>ושם עמדו נשים צופות מרחוק וביניהן מרים המגדלית ומרים אם יוסי ויעקב הצעיר, ושלומית. <sup>41</sup>אלה הנשים אשר הלכו אחריו ושרתוהו בהיותו בגליל, וגם באו נשים רבות אחרות עמו לירושלים.

<sup>42</sup>ויערב היום ומפני אשר ערב השבת היה (הוא היום אשר לפני השבת) <sup>43</sup>בא יוסף (אשר מן הרמתים), יועץ אציל אשר היה גם הוא שוחר מלכות האלהים, ויעז לבוא אל פילטוס ולבקש את גוית ישוע, <sup>44</sup>וניתמה פילטוס כי כבר מת ויקרא לשר המאה וישאל אם כבר גוע. <sup>45</sup>ויודע לו מפי שר המאה כי כן הוא ויענק ליוסף את הגויה. <sup>46</sup>והוא קנה סדין ויורד את ישוע ויעטפהו בסדין וישם אותו בקבר חצוב בסלע ויגל אבן על

36. תהלים ס-ט 22.

34. תהלים כ-ב 2.

XVI <sup>1</sup>Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. <sup>2</sup>καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνήμα, ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup>καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; <sup>4</sup>καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος ἦν γὰρ μέγας σφόδρα. <sup>5</sup>καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν. καὶ ἐξεθαμβήθησαν. <sup>6</sup>ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>7</sup>ἀλλὰ ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup>καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδὲν εἶπαν ἔφοβοῦντο γάρ....



פִּי הַקֶּבֶר, יוֹמְרִים הַמִּגְדָּלִית וּמְרִים אִם יוֹסִי רָאוּ אֶת הַמָּקוֹם  
אֲשֶׁר שָׁם הִנִּיחוּ אוֹתוֹ.

טז

יִיְהִי כַעֲבַר הַשָּׁבֶת וַתִּקְנֶינָה מְרִים הַמִּגְדָּלִית וּמְרִים אִם יַעֲקֹב  
וּשְׁלוֹמִית סָמִים לָבוֹא לְסוּף אוֹתוֹ בָּהֶם יַתְּבוֹאנָה אֶל הַקֶּבֶר  
בְּאַחַד בַּשָּׁבֶת הַשְּׂכָם בַּבֶּקֶר עִם עֲלוֹת הַשָּׁמֶשׁ. יַתְּאֲמְרָנָה אִשָּׁה  
אֶל רַעוּתָהּ, "מִי יִגַּל לָנוּ אֶת הָאֶבֶן מֵעַל פִּי הַקֶּבֶר?" יַתְּבַטְּנָה  
וַתִּרְאֶינָה כִּי נִגְלָלָה הָאֶבֶן, וְהָיָא גְדוּלָּה מְאֹד. יַתְּבוֹאנָה אֶל  
הַקֶּבֶר וַתִּרְאֶינָה אִישׁ צָעִיר יוֹשֵׁב מִיָּמִין וְהוּא לְבוּשׁ בְּגָד לָבָן,  
וַתִּבְהַלְנָה. וַיֹּאמֶר אֲלֵיהֶם, "אֵל תִּבְהַלְנָה, אֵת יִשׁוּעַ הַנִּצָּרִי  
אֲשֶׁר נִצַּלְב אֵתָּן מִבְּקָשׁוֹת. הוּא קָם, אֵינָנו פֹּה. הִנֵּה הַמָּקוֹם  
אֲשֶׁר שָׁמוּהוּ בּוֹ, יֵאָבֵל לִכְנָה וַאֲמַרְנָה לְתַלְמִידָיו וּלְכִיפָא כִּי  
הוֹלֵךְ הוּא לְפָנֵיכֶם אֶל הַגָּלִיל. שָׁם תִּרְאוּהוּ כֹּאֲשֶׁר אָמַר לָכֶם."  
יַתְּצֹאנָה וַתִּבְרַחְנָה מִן הַקֶּבֶר כִּי אֲחֻזָּמָן חָרְדָּה וַתִּמָּהוֹן וּלְאִישׁ  
לֹא אָמְרוּ דָּבָר, כִּי יֵרְאוּ....

9'Αναστὰς δὲ πρωὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. <sup>10</sup>ἐκεῖνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν. <sup>11</sup>καὶ ἐκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. <sup>12</sup>Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. <sup>13</sup>καὶ ἐκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. <sup>14</sup>ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν. <sup>15</sup>καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. <sup>16</sup>ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. <sup>17</sup>σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, <sup>18</sup>ῥοφίαις ἄροῦσιν καὶ θανάσιμόν τι πίνουσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. <sup>19</sup>ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. <sup>20</sup>ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.



כתבי יד אחדים מוסיפים:

<sup>11</sup>וַיִּקְרָא לְתַחֲיָה בְּבֹקֶר בְּרֹאשׁוֹן לַשַּׁבָּת וּבְרֹאשׁוֹנָה נִרְאָה אֶל מַרְיָם הַמַּגְדָּלִית אֲשֶׁר מִמָּנָה הוֹצִיא שְׂבָעָה שָׂדִים. <sup>12</sup>וַתֵּלֶךְ וַתִּבְשֹׁר לְאֲשֶׁר הָיוּ עִמּוֹ, וְהֵם מִתְאַבְּלִים וּבֹכִים, וַיִּבְשְׁמָעֶם כִּי חַי הוּא וְנִרְאָה אֵלָיָה לֹא הָאֱמִינוּ לָהּ.

<sup>13</sup>וַיֹּאחֲזִיכֵן נִרְאָה כְּדַמוֹת אַחֶרֶת לְשָׁנִים מֵהֶם אֲשֶׁר הָלְכוּ בְּדַרְכָּם אֶל אֶחָד הַכֹּפְרִים <sup>14</sup>וַיִּבְּאוּ וַיִּסְפְּרוּ לְשָׂאֵר, וְגַם לָהֶם לֹא הָאֱמִינוּ.

<sup>15</sup>וַיִּבְּאֲחֶרְוֶנָה נִרְאָה אֶל אֶחָד־הָעָשָׂר כְּשֶׁבִתָּם לֶאֱכֹל, וַיִּגְעַר בָּהֶם עַל אִי־אֱמוּנָתָם וּקְשֵׁי לִבָּם כִּי לֹא הָאֱמִינוּ לְאֲשֶׁר רָאוּהוּ אַחֲרֵי תַחֲיָתוֹ. <sup>16</sup>וַיֹּאמֶר אֵלָיֶהֶם, "לָכוּ בְּכָל הָעוֹלָם וּבִשְׂרוּ אֶת הַבְּשׂוּרָה לְכָל הַבְּרִיָּאָה. <sup>17</sup>הַמַּאֲמִין וְנִסְבֵּל יוֹשַׁע וְאֲשֶׁר לֹא יֵאֱמִין יִאֲשָׁם. <sup>18</sup>וַיֹּאמְרוּ הָאֲתוֹת אֲשֶׁר יִלְווּ אֶל הַמַּאֲמִינִים: בְּשָׁמִי יוֹצִיאוּ שָׂדִים וַיִּדְּבְרוּ בַלְשׁוֹנוֹת חֲדָשׁוֹת; <sup>19</sup>בִּידֵיהֶם נִחְשִׁים יִשְׂאוּ וְאִם רָעַל יִשְׁתּוּ לֹא יִרַע לָהֶם; עַל חוֹלִים יַשִּׁימוּ יְדֵיהֶם וְרָפָא לָהֶם. <sup>20</sup>"וַיֹּאחֲזִי דִבְרוּ אֵלָיֶהֶם לְקַח הָאֲדוֹן יִשׁוּעַ הַשְּׁמִימָה וַיֵּשֶׁב לִימִין הָאֱלֹהִים. <sup>21</sup>וַיִּבְּאוּ וַיִּבְשְׂרוּ בְּכָל מְקוֹם וְהָאֲדוֹן פָּעַל בְּקִרְבָּם וַיֹּאשֶׁר אֶת דִּבְרוֹ בְּאֲתוֹת הַנְּעֲשִׂים בְּיָדָם.





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